BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVII. No. 28

JULY 10, 1930

New Series
Vol. XVIII. No. 28

The Indian Situation

RABINDRANATH TAGORE

Home of Peace

HARRY G. TIMBRES

Pacific School of Religion
Berkeley, Calif.

Is Religion Done With War?

ANDREW T. HOFFERT

The Problem of Peace

JOSEPH B. ROSEMURGY

Are War Stories Wholesome?

AN EDITORIAL

ON THE HORIZON OF THE CHRISTIAN CHURCH

DATA GLEANED FROM THE CENSUS BUREAU

Sunday school enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday Schools were equivalent to 40 percent of the youth population under 19 years of age. By 1916 this percent had reached 48, but is now 44. The Roman Catholic Church has had a decided decline in the number of Sunday school scholars along with a definite increase in the enrollment of its parochial schools. From 1906 to 1926 the rate of increase in the enrollment of parochial schools was nearly twice that of public elementary and secondary schools. Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers and amalgamations.

TWENTY-FIVE YEARS OF ASSOCIATION WORK

The work of the Y. W. C. A. with Negro girls and women over a period of twenty-five years was the subject recently for an interview of length in the *New York World.* Since the Negro girls and women have become a part of the Y. W. C. A. the work has grown from one center until today there are sixty-five branches, 150 trained workers, 20,000 girls of teen age, more than 20,000 adults and 10,000 girls employed in industrial and business pursuits to attest to its reality and growth. Eva D. Bowles, who is on the national staff and has helped to integrate the programs so that the Negroes are included in all phases of the work, began her career approximately twenty-five years ago. She assumed her first position with the newly organized Y. W. C. A. for colored girls in New York City. "There is no way of authoritatively gauging the potent and widespread influence exerted by the Young Women's Christian Association among Negroes throughout the nation in the last twenty-five years. Miss Bowles is happy in the thought that the women of her race have proved themselves capable of managing large budgets, of being articulate in developing their program in directing large staffs of workers."

PRESENTATION OF SPINGARN MEDAL AWARD

A Southern educator, Prof. Henry A. Hunt, principal of the High and Industrial School of Fort Valley, Georgia, received the Spingarn Medal, awarded annually to an American Negro for distinguished achievement in some field of human endeavor. The award was in recognition of "twenty-five years of modest, faithful, unselfish and devoted service in the education of the Negroes of rural Georgia and to the teaching profession in that state." In the face of great difficulties "Professor Hunt has built up an excellent school and has at all times advanced the cause of his race with tact, skill, and integrity." The presentation was made by President W. A. Neilson of Smith College. Among previous recipients of the medal have been Roland Hayes, the singer, Dr. George W. Carver and Dr. E. E. Just, internationally known scientists; President Mordecai Johnson, of Howard University, and a number of literary men who have attained distinction. The winner of the 1930 award is a native of Sparta, Georgia, a graduate of Atlanta University, for several years a teacher in Johnson C. Smith University, at Charlotte, North Carolina, and for the last twenty-five years principal of Fort Valley High and Industrial School. Taking charge of that institution in its infancy, when it was without resources or equipment, he has developed one of the most important Negro educational centers in the South, with an enrollment of nearly a thousand, a faculty of forty-five, and a plant including ninety acres of ground and twelve modern buildings, with a total valuation of $450,000. The institution features teacher training, agricultural and mechanical work, health instruction, and other subjects of primary practical value, and thus has equipped thousands of students for larger usefulness. Through its extension department as well as through its alumni it has been widely influential in raising the standards of Negro life throughout the state. Professor Hunt has been a strong exponent of interracial co-operation, and in the development of the school has had the generous help of many white individuals and groups. The institution is now sponsored primarily by the American Church Institute for Negroes, an organization of the Protestant Episcopal Church.

BEYOND RELIEF TO RECONSTRUCTION

We all know that the English Friends have done astonishing work in relief in the Coalfield Areas of England. Young men gathered together in clubs which do all possible to counteract the effects of idleness; seeds, tools, and land provided so that hundreds of families can raise vegetables, and provide at least a part of their food; occupation provided for some in cobbling children's shoes, weaving, etc., besides the collection and distribution of surprisingly large sums of money, with clothing and supplies. Yet, says a recent article on the work, "there is a growing concern that some attempt should be made to repair those frayed edges of human personality, the inevitable accompaniment of relief. It is difficult for men and women to accept at the hands of others the ordinary necessities of life without giving some adequate return—except at the cost of losing some part of their self-respect. Relief was necessary and urgent . . . . and Friends have endeavored always to look beyond relief to reconstruction." Hence the Brynmawr and Clydach Valley Industries Ltd., which will help in the establishment of small industries. It examines carefully any proposed industry, and if approved lends the necessary money. As the money is repaid, the business becomes the property of the workers. Already a small shoe-making society has been established, and shows a reasonable profit after five months. A furniture-making industry is being developed and other plans include stocking making and fruit and vegetable culture. Other industries can be started as capital is available, and the English Friends are now trying to secure $65,000 for this purpose.

PROGRESS ON UNEMPLOYMENT SOLUTIONS

The United States Senate has passed three bills proposing measures for dealing with unemployment, introduced by Senator Robert F. Wagner of New York. They are as follows: S. 3059, providing for a system of long range planning of public works; S. 3060, establishing adequate federal-state employment bureaus; S. 3061, providing for the gathering of improved statistics on employment. These bills are now awaiting action by the House of Representatives. They have been endorsed by leading social agencies as well as by social scientists and prominent employers and labor leaders. The principle of improved statistics on employment, more adequate employment bureaus and long-range planning for public works were recently heartily endorsed by the Administrative Committee of the Federal Council of Churches. The Social Service Commission of the Federal Council of Churches plans to set up an important conference in Washington, D. C., early next winter for a thorough study not only of immediate measures of relief but of more permanent solutions for unemployment. At this conference, outstanding students of this subject will be asked to speak, including prominent employers who have worked out plans for stabilizing their business, government officials, labor leaders, social science professors, and churchmen.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 28. | JULY 10, 1930 | New Series Vol. XVIII. No. 28.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Are War Stories Wholesome?

IN COMMON with many of our readers, we read some months ago that most vivid of war portrayals, Remarque's "All Quiet on the Western Front." When we laid the book down, we could exclaim with Frederick Lynch that we wished everybody in Europe and America might read it—as in fact hundreds of thousands were doing. As a terrific indictment of war, laying bare its bestiality and ghastliness, it seemed the last and conclusive word. It appeared impossible that any sane person, after wading through its horrifying pages, could abide the suggestion of another war or tolerate the military establishment maintained for the prosecution of war. Little wonder, we thought, that militarists in Germany sought to suppress this German war book and vilify its author.

Then one day, while reading the above mentioned book, we drove to a neighboring city to see the dramatization of another war story, "Journey's End," which has become so familiar that even a brief description of it is unnecessary. By an entirely different method of presentation it was equally effective. Not by ghastly demonstration of what implements of war do to the body but by most poignant portrayal behind the scenes of what war does to mind and soul, was indelible impression made upon the hearer.

Immediately after seeing "Journey's End," while we were still under the spell of its atmosphere, we came in touch with Tucker Smith, Executive Secretary of the Committee on Militarism in Education. Expressing our enthusiastic appreciation of the play, we said we did not see how it could help make a great contribution to public peace sentiment. Tucker Smith rather dashed us by expressing doubt in the matter, saying that some of our military minded patriots were likewise praising Sherriff's play as exemplifying the true spirit of patriotism and sacrifice in war time.

Soon after, point was given to the doubt above expressed, when we read that the Commandant of our national military academy had brought "Journey's End" to West Point where it was most enthusiastically received by an audience of twelve hundred cadets, our future military commanders and officers. One cannot know certainly just what purpose the Commandant had in bringing the play to his cadets, but it is safe to assume that "Journey's End" was not looked upon as a pacifist performance.

Since that time we have been giving some attention to war books and war plays and the influence they have upon the public mind and have read with interest what some writers have had to say upon the subject. The outstanding expression we have noted was by the Spanish internationalist and publicist, Dr. Salvador de Madariaga. The following paragraphs are taken from an article of his which appeared in the New York *Herald-Tribune* in January:

"It is difficult to know what are the exact feelings of the numberless readers of Herr Remarque but I find it still more difficult to believe that the thought of war is unbearable to them. It seems more natural to explain such successes as due to the fascination of horror, not only in itself, but as an escape from the drab monotony of eventless lives. Pacifist enthusiasm is therefore wasted on war books. War is not to be cured by making people dwell on the horror of it, but by turning their minds away from it altogether.

"Furthermore, war books work on the emotions in which the roots of war find food, instead of appealing to the constructive reason, where war dries up. From this angle, the real peace agent to be substituted for war books is some constructive thinking on the organization of life among men and nations. We do not want war books; not even books about how to disarm or how to make peace and insure its continuation. We want books on how to live together in a constructive, healthy and cooperative way. The minds of men and nations must turn away from disarmament (i. e., from arms) and from peace (i. e., from war). They must turn to wisdom, life, mirth, good companionship, creative activity. A book on jazz, if it be well conceived and well written, does more for peace than a book on 'peace.'

"War books are to be deplored because they fill up the place of better stimulants. It is true that better stimulants are, unfortunately, rare. Who will find them in the dreariness of photographic novel writing or in the millions of tons of paper devoted to dull and accurate description of the tepidly interesting lives of ordinary people? Surfeited by reading about their own dullness, people seek extraordinary tales. And war is extraordinary enough. But if only literature left the ways of drab sense and accurate observation—if it created and imagined and gamboled out of the common, yet putting enough life into its creations to captivate its readers, if it produced such things as 'Don Quixote' and 'King Lear' and 'Amadis de Gaul' and 'Robinson Crusoe' reincarnated in modern garb, people would not have to drink the hot stuff to trench literature to keep going.

"And then, who cannot see that war books are still the war served cold, rehashed, made into pies, fried with spices, but always the war? No; if there are critics who can defend them, let us hear their case. But let no one put forward the plea that war

books are a contribution to peace. War is always war. Even in books."

This is one man's very frank expression. We are sure he is partly right and equally sure that he is partly wrong. We agree that "constructive thinking on the organization of life among men and nations" is more potent for peace than description of the horrors of war. By the same token we disagree with Senor de Madariaga and hold him inconsistent when he deprecates "books about how to disarm or how to make peace and insure its continuation." We even question his position on the major point of the effect of the war story upon the reader, or upon the hearer, if the story be dramatized. Undoubtedly the effect is different upon different people. We said above that we did not know certainly what was the purpose in bringing "Journey's End" to West Point. From the following statement, however, which appeared in the cadet paper, the *Pointer*, it would appear that the presentation of the English war play was more constructive in its influence than Dr. Madariaga would concede it to be on general principles:

"Perhaps we, as prospective cannon fodder, should disagree with the world at large and decide to dislike the play, for a play which brings to its author a mention for the Nobel peace prize must surely be a powerful argument against war. Disagreement, however, is difficult. The arguments are not thrown in our faces together with a mass of shell-torn limbs, as they are in most of the post-war plays and books. Rather, they are hidden and are made more conspicuous, more forceful and penetrating by their absence. * * * At the end we realize vividly the truth of the thing the author has given us—the futility of war. We wipe away a tear, and go away having learned in three hours something which statesmen have been trying to teach the world for years."

If it was true, as this cadet reviewer avers, that the play brought these embryo soldiers a vivid realization of the futility of war, a point is scored against the contention that realistic war stories merely feed war emotions. While granting the point that such vivid portrayals do bring people a sobering sense of the horror and futility of war, some thoughtful peace workers maintain that even so, this sobering sense of war's reality does not serve as a deterrent for the simple reason that war is always made, not when people are in their right minds, but when their passions are inflamed. At such times they forget every sane consideration and yield to a frenzy of fear and hate.

On the whole this is true, says Frederick Lynch, one of our veteran valiants for peace. What these doubting peace workers overlook, he contends, is the part these pictures of the horrors of war play in spurring people on to devise machinery for the settlement of disputes by other methods than by war. "They do make people ask: Is there no better way than by the orgy of hate and blood and butchery? And they do hasten the discovery or creation of better ways." Frederick Lynch feels that "All Quiet on the Western Front" has done much to strengthen the League of Nations, both in Germany and France, and is sure that those who read the book welcomed the Peace Pact much more eagerly than they might have done.

Another hopeful phase to these recent war books has been pointed out. They are international in the sense that there is complete absence of national prejudice and partisanship. "Journey's End" by an Englishman containing but one reference, and that a favorable one, to the Germans, has been as eagerly and widely acclaimed in Germany as "All Quiet" has been read in England. Says the *New Republic* in referring to this recent war literature: "In all of it, patriotism is subordinated, glory gently derided and the enemy pictured as a helpless victim like one's own people. It is this sense of the enemy's humanness, this sense that all the little obscure people on both sides were alike in being sacrificed to folly not of their own making, that is working into European consciousness. And that also is unprecedented, only ten years after a bitter war. One has but to remember what northern children were taught about the South and southern children about the North a full generation after the Civil War. Rarely if ever before have war passions so soon grown cold."

There is an old saying to the effect that bad government is good if it is bad enough. It may be said that war books are good if they are bad enough—and they could hardly be otherwise than very bad if they tell the stark truth. On the whole we are inclined to the opinion that their influence is salutary.

The Acting Father of Jesus

By FREDERICK J. POHL

(Continued from last week)

IN THE matter of personality, Jesus seems to have had more of his father in him than of his mother, for he was a man's man. The twelve to whom he was most closely and personally attached were all men. Assuredly, there was nothing emasculate in his education, as so often results from the modern mistake of resigning the instruction of boys too exclusively to women. In his rage as in his tenderness, Jesus was most masculine. He used strong language against his enemies; when he wept, it was for the catalepsis of a man friend, Lazarus. One can sense in his personality the influence of Joseph preponderant over that of Mary, for in the theological vocabulary of Jesus the most precious word was "Father." A sublimation of Joseph set in the realm of the invisible thus became an important element in the conception of the Christian God. Jesus admired and respected and loved and sought to resemble his father more than do most sons.

JESUS IDEALLY EDUCATED

The trained mind and disciplined character which Jesus possessed prove him to have been extraordinarily well edu-

cated. In fact, "extraordinarily" is far too weak a word. Jesus was as near to being ideally well educated for the part in life he chose to play, as it is possible for us to conceive. The biographies of successful geniuses show a happy combination of circumstances, a fortuitous succession of favorable experiences throughout the formative period and the years of early maturity, that contribute to the making of the great personality. Seen in the light of the accomplished career, limitations and adversities appear to have been just the form of opportunity which the genius needed for its best growth—like Lincoln's poverty that denied him paper or copy-book and gave him only the back of a shovel for writing tablet, because of which paucity in resources he developed superlative conciseness in language. There are few wasted days in the education of genius.

In the case of Jesus we feel reasonably certain there must have been scarcely any wasted hours; no serious gaps, no days or hours when circumstances of his environment tended to thwart the development of his mind and spirit. The long hours and days and years which he spent in close company with Joseph in the carpenter's shop were all, or nearly all, highly profitable to him. This would not have been the case if Joseph were a dull man, a weakling, unintelligent, conventional, or himself lacking any touches of genius. In the greatness of the son, we have evidence of great qualities in the father.

These qualities were not always on display before the neighbors. The people who had known the boyhood and youth of Jesus had no knowledge of what had really gone forward within the carpenter's shop. They were unable to imagine how the son of the carpenter could have attained to such wisdom. If they had been privileged to observe each step in the education which Joseph gave Jesus, they would have found it easier to accept the Prophet of Nazareth. Obviously, they had never seen the true inwardness of Joseph, and with equal probability, it is reasonable to assume that they knew that Jesus had not had any considerable formal schooling. They knew him to be a product of his father's shop, and that is why they were at a loss to understand how he had become what he was.

May we today not trust ourselves to have deeper insight than the small-town gossips of Nazareth, where the prophet was without honor? Although his neighbors thought little of Joseph (it was his home town), he may have been a very great man. We have seen that he took an unconventional step in marrying Mary. May he not have had many private opinions of a very independent nature? In a world in which many assumptions are false, is it unreasonable to imagine Joseph as a man whose conversation was most stimulating to the minds of his children, that he knew how to express a sharp truth as well as how to cut a true edge, that while the shavings fell, he revealed many a reality underlying the world's insincerity and pretense? Joseph taught Jesus how to think straight to the mark.

WHAT JESUS TELLS US OF JOSEPH

Christian theologians claim that we can know God best (or have our best conception of God) from studying the personality of God's most distinguished Son, and that Son's conception of his Heavenly Father. We have equal justification for making the parallel claim that a study of the character of Jesus will tell us much of that son's earthly father. What, then, do deductions from the mind of Jesus tell us of Joseph?

They strongly suggest that Joseph influenced not only the method but the form and content of the thinking of Jesus. The parables, those unequalled oral narratives and most universal of all supreme utterances in prose, are in the style of the Scriptures. Joseph taught his son the Scriptures, and was thus the first literary instructor of Jesus.

In an attempt to envisage the character and influence of Joseph by a process of psychological analysis of Jesus, there are two questions to be answered: What was the mind of Jesus in his maturity? To what extent had that mind been modified by education during youth? A man so sensitive as Jesus, must have been as a boy tremendously impressionable and very profoundly affected by his home environment.

The outstanding trait of his mature mind was negativism; negativism as to sex, negativism as to the use of force, negativism as to material success, ambition, self-esteem, temporal power, racial pride. "There are those who make themselves eunuchs for the Kingdom's sake." "I say unto you, return not evil for evil, but do good to them which despitefully use you." "Lay not up for yourself treasure." "The greatest shall be the servant." "Blessed are the meek." Jesus refused to lead his people when they would have made him their ruler. He consorted with Galileans and Greeks, and repudiated the limitation of his mission to his proud fellow-countrymen.

It is probable that he derived from his father rather than from his mother his negativism as to sex. No mother of a family, as was Mary, would be inclined to disbelieve in sex so far as to advise her sons never to marry if they desired to serve any great cause. Men, as a form of self-defense, have always been more quick than women to condemn sex as an unfortunate distraction from duty and consecration of self to an ideal, and they have been more prone to assume moral attitudes. Women more freely accept into their philosophy the facts of nature; men more frequently flee from nature to a philosophy which to their minds transcends nature. The first Puritan was a man. It is hardly conceivable that the dictum, "Make yourselves eunuchs for the Kingdom's sake," could have originated in the mind of a woman who had been a successful and happy mother.

THE POSITIVISM OF JESUS

But while there was negativism in his philosophy, (a philosophy more appealing to the Hindu than to the American), there was positivism in his character. He crashed through conventions. He shocked the religious people of his day by breaking the Sabbath persistently. He violated decorum when he created an uproar in the Temple, driving out the money-changers. He stood up fearlessly against his ecclesiastical enemies, using the strongest words of abuse. At times, there was no softness in him. His self-assertion knew no bounds, for he made most daring declarations, such as the statement that he himself was the Way (of the Buddha), the Truth (of the Hebrews), and the Light (of the Greeks). He asserted that he was what the Hindus call a Buddha—a soul that had ascended into Heaven and had thereafter (voluntarily) come down from Heaven to teach men the Way. Jesus was a positive advocate of negativism.

The mind of Jesus stood in the line of Joseph's tradition. Jesus was a rebel, never against the Jewish law to which Joseph owed allegiance, but against the negation of the spirit of that law by ecclesiasticism and dehumanized theology. Jesus vitalized and humanized theology by introducing into it the conception of the relationship of Son to Father. The revolutionary spirit of Jesus did not run counter to the spirit of his race. He was opposed, indeed, by the entrenched leaders, but he shared the religious feeling of the humble Jews, their sympathy for the oppressed and over-burdened, their hunger for righteousness, their ardor for reform, their practical mysticism.

SPIRITUAL FELLOWSHIP BETWEEN FATHER AND SON

Jesus was the perfect flowering of the best character of his people. He was in harmony with the approved prophets of his race. He was not a solitary extremist, standing out against all the spirit of his age, for the common people heard him gladly. Mysticism quietly permeated the man; seemed always natural and easy; we sense that it had taken possession of him without the warping that inevitably results from the opposition of one's parents. There would have been some note of bitterness in his point of view, some strain in his attitude, if his dreams had met with the opposition of those near-

est to him in his youth, or had his boyhood been one of conflict with his father. One senses that his closest contact (naturally through his father) with the spiritual life of his race, was a sympathetic one. In other words, his father was his supporter, not his opponent.

The reasonableness of this view becomes more apparent when we contrast the story of Jesus with that of Gautama Buddha. The father of the Buddha was his son's spiritual enemy. Gautama fled from all that his father represented, and thereafter, his life was a struggling search to find peace and enlightenment, to gain an inner harmony for which the conflict of his early years had given him thirst. All through the known facts of his life are traceable the effects of his early revolt against his father's philosophy. In the case of Jesus there are no such evidences of a need of harmony and a subsequent struggle to attain a livable philosophy. In the home in Nazareth there could have been no "Way of all Flesh" situation, no Richard Feverel situation, no Edgar Allen Poe rebellion against an unsympathetic foster father. Father and son saw spiritual problems eye to eye. Jesus went through the temptations in the wilderness, but the way to peace for him was rather the resolute maintenance of the faith which his early home training had given him than the discarding of an old faith for a new.

After the return from the visit to the Temple, Jesus was "subject unto" his parents. The implication is that Joseph lived on for years. Tradition has him alive at the death of Jesus. In art he is variously portrayed as young and as old. The most interesting picture of him is that by Miller. It represents him as holding a book, to the open page of which the right hand of the infant Jesus questioningly points, while Jesus looks up to receive instruction from him. Joseph counted among his progenitors ten judges, thirteen patriarchs, twenty-two sovereigns. He inherited the right to the scepter and diadem of Judea. It was as his so-called son, not as Mary's, that Jesus was born King of the Jews, since Jewish women were deprived of hereditary rights.

Brooklyn, New York.
128 Willow Street.

In Quietness and Confidence

When sorrow sears my life and seals my lips
And I am left bereft to face the years,
I thank Thee, Lord, for privacy and tears.
I may no longer flash the merry quips
Or scale the keys with fleeting finger-tips
That ripple tones untouched by quivering fears;
Or fling out unafraid when danger nears,
With steady feet secure from wavering slips.

But I can face the future quietly
Not speaking of my suffering impotence.
Grief hides itself in silent dignity,
Too poignant to reveal for condolence.
Lord, I have confidence because I know
Thy strength supports me as I come and go.

HARRIET OLDS HENDERSON.

Washington, D. C.

Seeing the City of Gondolas

BY DAVID M. EDWARDS

SAYING goodby to Florence was quite a different thing from telling Rome goodby. In the case of Rome it seemed impersonal, like telling things farewell; but in the case of Florence it was more personal, like saying goodby to people. What had, until now, been names—merely names—seemed to belong to people. Florence is still inhabited by the great of the past. The city fairly throbs with their life. If this were not true it would not be worthwhile to visit Florence.

The day before leaving a place is a strenuous one for me, as I endeavor to touch all the places that have been of special interest to me as well as finish up some odds and ends. The last day in Florence was a particularly busy one. It happened to be Ascension Day, a legal holiday, when everybody goes to Calcina Park. Although its legal name is "Ascension Day" it might well be called "Cricket Day." There has grown up a curious custom, arising back in the long ago, of having crickets in small cages, hundreds, yes thousands of them. Every child has a cage and a cricket. They are on sale for days previous to Ascension Day in all the markets. In the olden days the boys and young men, one is told, went for their sports to Calcina Park—or rather the place now called by that name. This place was infested with crickets. Returning home the boys would bring the crickets they had caught with them. In some unaccountable manner the cricket has come to be the center of interest upon this holiday. Of course, having an eight-year-old daughter with us we must join the cricket parade. The particular cricket that Phyllis purchased was a good fiddler, so he was named Fritz Kreisler, but, in some way or another, he lost a leg and it seemed appropriate to change his name to "Long John Silver." Spending the morning in helping the Florentines celebrate left only the afternoon in which to tell the city goodby.

First, I went to see the house standing upon the spot where Dante lived. Dante is more reverenced and respected than any of the sons of Florence. It seems that the city seeks to redeem herself for the cruel manner in which she treated the great poet. Perpetual banishment was inflicted and three times he was sentenced to be burned at the stake. Dante used to sit and watch the workmen when the Duomo was being built. A tablet marking the spot where he sat may be seen. His picture was painted by order of the government and hung in the cathedral. A splendid statue of him has been erected. There are many other evidences of the city's repentance and love.

I next went to the Protestant Cemetery. Several English and American men and women of note have died in Florence and have been buried in this place. First of all is Elizabeth Barrett Browning, who died in 1861, being buried under a plain slab with nothing but her initials carved upon it. In recent years a suitable monument has been raised, having been designed by Lord Leighton. When the news of Mrs. Browning's death was received in England some poet wrote:

"Italy you hold in trust
Very sacred human dust."

I also found the grave of Walter Savage Landon and that of Arthur Hugh Clough. I had not known, until I came across the grave, that Theodore Parker, the great American preacher, was buried here. Upon his gravestone are these words: "His name is engraven in marble; his virtues in the hearts of those he helped to free from slavery and superstition." There are a great many who were born in the United States buried in this cemetery. Also many whose birthplace was England, Scotland or some part of the British Empire.

Probably ninety percent of the graves gave the fact of birth in some other country.

FAREWELL GLIMPSE AT CATHEDRAL

Of course I dropped in at the Annunziata at San Marco and San Lorenzo as I came back to the center of the town, just to be once more in the presence of the handiwork of Michaelangelo. But my steps were all the while pointed to the Duomo. I wanted once more to feel its vastness, its solitude and its simplicity. Outside the air was hot. The sun shone with glaring brilliance, but inside the cool was most gratifying and, best of all, the noise and din of the streets were wholly extinguished. A service was in progress consisting of chants and singing. The sound echoed and reverberated through the vast building and the effect was most pleasant and satisfying. I have before referred to the fact that each separate cathedral—especially is this true of the really great ones—has an individuality all its own. Of no cathedral is this more distinctly true than of the Duomo of Florence. Others possess this distinctive individuality more because of "things" that they contain or peculiarities of structure or adornment; while the Duomo possesses it because of some intangible, indefinable something for which I can find no better name than "atmosphere."

This atmosphere cannot be charged up to some separate or distinctive thing, structure or adornment, for the Duomo is the least adorned and least peculiar of any cathedral we have yet seen, but it just seems to be there—not protruding itself upon one's consciousness (indeed we did not discover it until the third visit), and being more or less elusive, according to the sensitiveness of the visitor. It will, however, I am sure, finally steal silently almost surreptitiously upon any one who will, in the right spirit, expose himself to it.

After a while I returned to the glare and noise of the streets. Passing along the street on the opposite side from the cathedral I noticed two large statues. These were of two of the architects who had to do with the erection of the cathedral—Amolfo, the original designer, and Brunelleschi, who built the dome. I could not avoid wondering what Brunelleschi thought of the failure of the Florentines to complete the dome; for there it is without a cornice and suffering much from the weather on that account.

A farewell to Florence would not be complete without a walk down the Lungarno and out to the center of the three principal bridges—Ponte Vecchio, Ponte Trinita and Ponte Alle Carraraia. Ponte Vecchio is the most unique bridge in the world, being covered on both sides of the driveway and walks with a row of shops. Over one of these rows of shops there runs the passageway from the Uffizi to the Pitti Palace. The Ponte Trinita has been called the most graceful bridge in the world, and the Ponte Alle Carraraia is the longest of the three.

During our stay in Florence we lived on the Via Amerigo Vespucci. This name stirs the memory of every American. If it had not been for this man after whom this street was named and of Florence's unvarying custom of rendering staunch support to the achievements of her citizens, it is almost certain that our land would have been named Columbia. Florence has not only robbed Columbus of this honor but also of the honor of being the first to stand an egg on end. This honor is claimed for Brunelleschi, when he performed this feat in order to convince the building committee of the Duomo of the feasibility of his idea concerning the dome; and this happened, it is claimed, twenty years before Columbus was born.

My plan was to conclude my farewell to Florence by going to some height outside the city, to Fiesole or to the Piazzia Michaelangelo; but time would not permit, so I stood in our rooms on the top floor of the Pensione Lungarno and looked up at these places. The city of Florence is surrounded by mountains "as the mountains are round about Jerusalem."

THE WORLD'S MOST UNIQUE CITY

So here we are in Venice, the most unique city in the world. Yes, I mean just that; for it is the only city in which the streets are water, the street cars, steamboats and electric launches and the taxies, gondolas. When you arrive at the railway station—reaching it by crossing a bridge some two miles long—you put your luggage in a gondola and reach your place of destination in a manner different from that of any other city in the world. And what an experience, one's first gondola ride is! Winding in and out of narrow canals, turning corners and getting glimpses of vistas where graceful bridges, the domes and spires of churches and other gliding gondolas add picturesqueness and romance to the scene.

Some one has said that Naples is for the sight, Rome for the intellect, Venice for the senses and Florence for the spirit. We were not in Naples, but so far as the other three cities are concerned, I agree with the sentiment. One wants to end his visit to Italy at Venice, taking several days for his stay. After the strenuous days of sightseeing in Rome, walking interminable miles and looking at exalted domes and viewing pieces of art—painting, sculpture, architecture—and after the excruciating fatigue of picture gazing, statue-seeing and cathedral inspecting at Florence, he will be ready to relax, rest and dream in the islet city of the upper Adriatic. Comparatively the noises of Venice are negligible. No motor horns, street car gongs or rumbling wheels. The gutteral sound made by the gondolier when he nears a corner will in its contrast to the blatant automobile horn, lull you to dreamy restfulness.

Of course there is sight-seeing to be done in Venice. There is first of all St. Mark's cathedral after the Byzantine type of architecture. Its domes remind you of some oriental structure, giving the same general effect as those one sees in Russia and farther east. The mosaics of St. Mark's are the most extensive of any cathedral; they cover much of both its exterior and interior. How did it come to be called St. Mark's? Well, that is quite a story. The essential facts are that St. Mark, in a vision was told by an angel that his bones should rest in Venice. In one of the crusades in which Venice was very active, the reputed remains of St. Mark were secured and brought back, being interred in the building that then existed—the predecessor of the present cathedral. This building was destroyed and knowledge of the actual place where the remains were buried lost. When it was desired to discover this place a great ceremony was devised and much prayer and ritual indulged in when, lo and behold! a light shone forth at a certain spot and a rent appeared in the floor through which a hand was thrust—"a sweet odor filling the building," so

THE MASTER'S CALL

A call from the Master Shepherd
Came down from the mountain fold,
From the secret place of His presence:
"Go search for the lost in the wold.

"Go out through the briers of the jungle
And hunt for the sheep that are lost,
That are caught in the thorns of the bramble,
Blood-dyed at an infinite cost.

"Go up through the mountain canyon,
Where the rocks are jagged and worn
By the wandering feet grown aweary
With their sandals disheveled and torn.

"Go seek for the sheep that is bleeding
High up on the mountain crest,
And list to the call of its pleading:
'Come carry me back to thy breast.

'To the fold of the Heavenly Shepherd
On the banks of the River of Life
Where the pastures are free of the brambles
And removed from the jungles of strife.' "

HENRY COFFIN FELLOW.

Fellows' Nest, Bella Vista, Ark.

the legend goes, doubtless believed in by multitudes.

Next, one will want to visit the Doge's Palace, which is little changed from what it was when it was the residence of the Doges, or Presidents of the Republic of Venice. This building is highly seasoned with the spirit of the times when this really great republic was at its best. One is tempted to tell story after story, but he must resist the temptation. One only will I tell. In the great hall of the palace, the walls and ceilings of which are covered with masterpieces of painting by the greatest of Venetian artists, there is a row of the portraits of the Doges running around the entire room. One spot is vacant, except for a black curtain across which runs a Latin phrase which states that this was the place where the picture of one of the Doges was to have been painted, but that it was left vacant because he proved to be a traitor and was beheaded as a criminal.

IN THE HEART OF VENICE

St. Mark's Square is a most attractive place and in the heart of Venice. Here all the great community affairs occur. The interesting thing about this square or "Piazzio" as it is called in Italian, is that it has not essentially changed for seven hundred years. It is practically as Marco Polo saw it. Yes, Marco Polo; for he was a Venetian. And here one is squarely in front of a most inviting avenue of narrative which he refrains from entering only with difficulty, but let us just stand and look down the avenue and tell a little of what we see. There is Marco Polo, a boy of six, telling his father and uncle goodby when they start on their trading expedition to the Crimea, from which they did not return for several years, being hindered by a Tartar war which broke out behind them and which forced them to go on into the territory of Ghengu Kahn. Next we see them once more, this time accompanied by Marco Polo, a lad of fifteen, starting on a journey into the regions toward Cathay. It was from this journey from which they did not return for twenty-five years travels that Marco Polo acquired the experiences and saw the wonders that he tells about in his writings. It was he who made the east a reality to Europeans. He ranks with Herodotus as a wonder-seeing traveler. But we must turn away from this inviting avenue or we shall get too far within it for our present purposes.

Marco Polo was only one of many great Venetians who have made themselves notorious. Two other men, though not native Venetians, found it pleasant to live and work there. Petrarch and Boccaccio both lived in Venice, the former for many years.

I must not fail to say that we lived, while in Venice, in the house in which John Ruskin lived and worked during his residence in that city. Although I don't suppose that my literary ability will be in the least increased by the experience, yet I got quite a thrill from the fact that I slept and ate and wrote in the very rooms where the great man of letters lived.

There is a phrase with a relentless meaning that is often used, namely, "all things earthly have an end." Even such delightful experiences as a stay in Venice are not exempt. If there had been some sort of ceremony through which we could have gone which would have added to the certainty of a return to Venice, as there is at Rome (about which I wrote in my letters from Rome) we would have gone through with it regardless of the difficult task it would have given some spirit; but we could hear of no such arrangement. It was, therefore, with unusual regret that we submitted to being "gondoled" back to the railroad station and were, in a few minutes, out of fairyland into the world of realities.

One more story beguiles us before we withdraw our gaze from the delightful avenue of narrative which the writings of Marco Polo opens up to us. The great Tartar Emperor was much attracted to the Venetian who formed the group of travelers. He was particularly drawn to Marco Polo and sent him upon many important missions throughout his kingdom. When the party was ready to return home the Kahn begged them to ask the Pope to send one hundred missionaries to convert his people to Christianity. This he tried to do, but the old Pope had died and there was much delay in electing his successor. The new Pope could only spare two missionaries and they turned back before they reached their destination. One wonders how different subsequent history might have been had the one hundred missionaries been available and their work successful. The terrible struggle between eastern Europe and Mohammedanism would have, probably, been avoided and the "Balkan" situation that has bothered Europe ever since would have never arisen. One is also attracted to the thought that the actions of Marco Polo and his associates, who were traders first and then adventurers, must have been superior in moral quality to those of modern commercial representatives from the west to the east.

As stated above, this journey lasted twenty-five years. The home people did not know the surviving members of the expedition when they arrived in Venice and would not be convinced of their identity until their ragged oriental garments were ripped asunder and quantities of diamonds and other precious stones taken from the seams.

HOW SAFE IS THE CHILD?

"Open de doah! Open de doah!" These were the words of a beautiful blue-eyed, flaxen-haired little girl, waiting anxiously on the back steps of her home. Great drops of rain were falling through the sunshine, out of a semi-arid sky, and striking the head and shoulder of this little girl of three summers. She was in distress. The childish voice, with sweetness and firmness, repeated over and over again, "Open de doah! Open de doah!" Soon a strong hand pushed open the screen door and the little girl was safe within.

But how safe was she? Her father and mother are notorious bootleggers. The father is serving a term in prison for violation of the prohibition laws of the state and nation. The mother, to offset this handicap of the absence of her husband, has called in those, like unto herself, and together they continue to buy and distribute that commodity which is forbidden by the statutes of the land.

The millions of children of the world are looking to parents, teachers, and friends to open doors, for them, to worth while living. There are homes, millions of them, but what is the culture of those homes? There are amusement parks, but what about the recreation furnished in these places? There are commercial centers, but what ideals are dominant in that world of commercial relations? There are educational institutions on every hand, public and private, and how are they equipping our youths for living in this complex world? There are great institutional churches, Jewish, Catholic and Protestant, and to what extent do they reach the millions of young people with sympathy and understanding? Just how safe is the child in the modern home, in the well equipped school, or in the highly organized church?

Is the radio a wholesome and helpful factor for the children, at all times? Is there being provided a way by which the school and the church may more adequately cooperate in the work of religious education? What is being done to more nearly safeguard the lives and limbs of children on the streets and in the market places of our great cities?

These statements are suggestions of a few of the many problems which are presented when one thoughtfully considers those factors, which are of vital concern to our youth. Through the centuries of experimentation with character-building institutions, substantial results have been obtained. There are many and good reasons for being optimistic over the product. In-so-far as an institution is child-centered and functions for the well-being of the child, just so far the child is safe under the care of that institution.

I. N. STANLEY.

Denver, Colo.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LV. July, 1930 Number Seven

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

A KNIGHT OF THE TWENTIETH CENTURY

ADVANCING ideals, to be made effective, must be clothed now and then with flesh and blood. No amount of theorizing, no amount of spiritual exaltation and hope, no amount of spiritual vision will take the place of occasional personal demonstration. Following the terrific debacle of our nationalistic civilization, accentuated by the Great War, new and more inclusive ideals of world citizenship have been in ferment. New and exalted hopes of an era more nearly approaching Utopia have been widely visualized. The citizen of the new world is being gradually envisaged, so far as the hopes and aspirations of humanity can conceive him.

There has recently passed from the stage of heroic action one who has stood as the embodiment of these hopes and aspirations. In death, as in life, he stands as an impressive figure, pointing the world toward the road of true progress to higher levels. He exemplifies the best of our ideals and he translated them into action. This twentieth century exemplar was Dr. Fridtjof Nansen, prince of Norwegians, and the world's honored humanitarian.

It is impossible here even to sketch the career of this remarkable man. He was first known as "Nansen the explorer." He was a scientist of no mean attainments; a patriot who gave distinguished service to his own country without accepting political reward; an international statesman; a doughty advocate of peace; and a champion of distressed humanity, wherever found. Merely to mention the diversity of his attainments is to suggest a few characteristics that made him the embodiment of the Knight of the Twentieth Century.

There was an absolute absence of all selfishness in his makeup. This trait was manifested in his exploring days when any thought of personal publicity or of personal ambition seemed furthest from his mind. He was always dominated by the desire for scientific achievement, with which he considered his own connection more or less impersonal. Contrary to the story of so many explorations to the frozen poles, there was never an aftermath of jealousy, bickerings and recriminations to his expeditions. He was generous to a fault and as he esteemed others, so was he in turn esteemed and loved. This noble trait, so fully manifested in his early career, was eloquent of the character of the man, exemplified throughout his life.

In the second place, he had a living and growing sense of oneness with all humanity. "The touchstone of real culture," he said, "should be the feeling of solidarity. You, your family, your class, your nation are only parts of the whole, passing links in space and time." In all his life, and particularly in the post-war years, how nobly he demonstrated the highest culture! "As Norway's representative in the League of Nations, he became so active in the repatriation of war prisoners and the relief of starving peoples that the League made him High Commissioner for Refugees. To that work he gave himself unstintedly and soon enshrined himself in the hearts of millions." In 1922 he was awarded the Nobel prize for his service to repatriated prisoners and to the starving Germans and Russians. He gave himself heroically to the task of restoring the Armenian people to a national home—a task, the obstacles to the attainment of which, proved unsurmountable. It has been truly said of him that he held a mandate for humanity.

It is important to note that his exalted spirit of altruism was matched with the spirit of scientific attainment. It was no blind sentimentalism that led him out on his crusades for human welfare. In this fine adjustment of philanthropic impulse and the scientific equipment for meeting difficult situations, he represents the new type of world citizen who is needed to help solve modern problems.

Dr. Nansen was full of the spirit of adventure at its best. Never satisfied with past achievements, however great, he was continually pushing forward to further attainments. He was ever ready to go forth on paths of his own seeking, although to others they sometimes appeared as impossible and even foolhardy. However, his adventure was not that of rashness. Before faring forth he made a deep study of the situation involved and first assured himself of the facts as he conceived them. Having thus fortified himself, he went ahead, regardless of the direful forebodings of others.

Although irenic in disposition, his moral indignation could blaze forth on occasion. In the presence of manifest injustice he was a flaming champion of righteousness. On this point the *Nation* says: "Within was a soul that could burn to a white heat; that could speak out in unmeasured terms, for example, as to the follies and blunders of the Treaty of Versailles; that could find no words too strong to censure those who sought to exploit and to degrade a beaten enemy. Here was vision, here humanitarianism in its finest form. Here was a statesman who could really see ahead; who realized that it was of no avail to destroy given evils if thereby others were created to take their places. When better known statesmen at Paris—better known because of the blood they caused to be spilled—could only talk of revenge and punishment, here was one to keep his head and his judgment clear. His was the international mind at its best, free to be itself without compromise because he kept himself apart from mere partisanship or party officeholding, though he served well in the post of minister to Great Britain in the diplomatic service of his country as a special negotiator of treaties. And wherever he went, men knew him for what he was—a great man whose soul was never else than free."

It is well for us to pause, not so much to give honor to one to whom honor is due, but rather for the purpose of reflecting

upon the qualities of true greatness; not greatness in the abstract, but greatness in meeting the trying and difficult situations which are increasingly thrust upon us for solution. It is well, too, for us to hold up such an example for the emulation of our young people upon whose shoulders will fall largely the burden of solving these problems. Here is a hero of peace who gave himself without reserve to building up where the heroes of war had torn down.

How the Pact Renouncing War May be Made Effective

There has recently been conducted among High Schools of the country a National Student Forum on the Paris Peace Pact. It focussed in an essay contest, the subject of discussion being, "How May the Pact for the Renunciation of War Be Made Effective?" The winning essay, carrying as a prize a trip to Europe this summer, was won by Ray Steubing of Jefferson High School, Portland, Oregon. His answer to this very pertinent query is as follows:

"Because of war's deep-rooted hold on all nations, the Pact can be best made effective by a two-fold campaign: the abolition of the causes of war and the creation of a psychological antipathy towards war. One problem involves the other; complete renunciation depends on our solution of both.

"History records innumerable causes of war, most of which can be grouped in three major categories: psychological, political, and economic. Force cannot abolish these causes; we must abolish them by education. War does not make a nation great; cultural development alone does that. Through making that fact evident to the governed and to the governing we can defeat any policy of aggression.

"Because modern government is representative and not monarchical, peace depends on the public attitude. Might doesn't make right; war isn't greatness; cheap jingoism isn't true patriotism—these are fundamentals which must be emphasized.

"Warfare destroys markets and business; friendship creates markets and business. Economic interdependence will guarantee peace; then no nation will dare attack another, for such an action will cause its own downfall. Industry is war's enemy; busy men don't care to fight. In every way the press, the pulpit, the theater, and the school stand out as major agencies for peace development.

"The Pact can be psychologically enforced by a wholehearted adherence to substitutes for war. Through emphasizing internationalism we must overcome nationalism and race hatred. National law observance tends to strengthen international law observance. By emphasis on law observance, armament reductions, and arbitrative agencies we can create that psychological antipathy necessary to substantiate the abolition of the causes of war in establishing an effective Pact."

THE PROBLEM OF PEACE

BY JOSEPH B. ROSEMURGY

A Sermon Preached Memorial Sunday Morning, May 25, 1930, in the Irvington M. E Church, Indianapolis, Indiana

IN THE providence of God, America comes to another Memorial Day. Those rich memories which have clustered around it for more than fifty years, belong to another period now rapidly closing. A new struggle and a new set of national and international experiences have cut across the line graven from 1861 to 1865. Memorial Day, which has been sectional in its observance, has now a new and more truly national significance. The softening lapse of years has taken all the bitterness away. We remember on this national festival, not only those of the blue and the gray whose dust lies in the cemeteries of the home land. We also remember those of 1898 and the khaki clad heroes of 1917-18, some of whom rest on foreign soil. In the logic of great events, many sons and grandsons of those who were arrayed against each other in 1861, served a common cause and fought and died under the same flag in the world war.

I. OUR DEBT

The late Sir William Robertson Nicoll, for many years editor of the *British Weekly*, during one of the darkest days of the world war, addressed a congregation of Christian ministers. He began by quoting those words found in the Epistle of the Hebrews, 9:22—"Without the shedding of blood there is no remission." Then he paused and in a most impressive manner added: "There is nothing; no country, no civilization, no Christianity." This statement was followed by a brilliant and timely message on the meaning of sacrifice. As a people we owe infinitely much to the sacrifices of others. In a national sense the words of Jesus are true: "Other men labored, and ye are entered into their labors."

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isaiah 32:17.

"Blessed are the peacemakers: for they shall be called the children of God." St. Matthew 5:9.

Our debt to the past is unpayable. All that we have in our American life today of essential good and abiding worth, has been made possible by the integrity, the service and sacrifice of those who gave freely of themselves, some to the point of life itself, in their devotion to the essential principles of Democracy. The words of the Psalmist are quite descriptive of our present day situation: "The lines have fallen to us in pleasant places and we have a goodly heritage." We should understand perfectly that while we are under a lasting debt to all the soldiers and sailors who fought in the wars of the past for the preservation of American principles, we are likewise under a lasting debt to those who fought in bloodless battles of peace. I am thinking here of all those civilians in every walk of life, who, in their day and generation, toiled and served and sacrificed in the interest of the best elements in our present day American life. Poets, authors, artists, teachers, statesmen, preachers; all of these and others, because of service rendered, and in many instances sacrifices made, deserve to be honored with all the fighting men of all wars on this Memorial Day.

We rejoice that the bitter animosities of yesterday between the North and the South are now forgotten. It is said that in Libby prison there may be seen two bullets which met in mid air over the battlefield of Petersburg. One is a Union bullet, the other a Confederate. In the shock of battle these two bullets met and such was the impact and heat of the collision, that they were welded into a beautiful leaden star. That star is a beautiful symbol of that union which came out of the unselfish service and noble sacrifices of the greatest civil war of all history.

II. WHAT IS PEACE?

Recently, Doctor S. Parkes Cadman expressed himself in the following words: "We are face to face with the obligation of becoming the leader among the nations of the world. We need a proper seriousness of outlook, a wholesome spiritual discipline, in order to meet finally and truly, the tasks for which the new day calls upon us." These are wise, timely and challenging words. We are in a sense, citizens of a world engaged in a great and noble quest. It is the quest of peace. I refuse to believe that the nations of the world are de-

liberately seeking ways to great military achievements and conquests. Mussolini may rattle the sword and speak in the tones and the language of a military autocrat, but "the stars in their courses" are fighting today against any Sisera who seeks to disturb the peace of the world. I firmly believe that in the heart of the nations there is a desire for peace, and the efforts of the leading nations are for a peaceable world order.

The recent London Naval Conference, while not accomplishing all that many of us had hoped for, marked the passing of another milestone in the progress of the nations toward the goal of international peace. In all past ages men of good will have had their dreams of peace. Peace between the nations has been sought like a philosopher's stone or the Holy Grail. Practically every period of history has known some dreamer of a perfect state. The Republic of Plato and the Utopia of Sir Thomas More, are examples of this fact. It is interesting and stirring to know that that which has been a dream of the centuries has become the crusade of our age.

Now what is peace? Using the word as frequently as we do with its great content of meaning, we may well pause to examine its meaning and implications. The late Doctor J. H. Jowett has spoken of it in this way: "Peace is the general glow of health, resulting from the interrelated life of many members. Each occupies his appointed place in the spiritual order and possesses the spirit of equity and truth. Peace is the spirit of communion, the genius of cooperation. It is the fruit of prepared conditions. It is not something imposed, it is something produced. Peace is frictionless movement. In the realm of the physical life, physical health is physical peace, the frictionless functioning of all the organs of the body."

Now in the Prophecy of Isaiah, chapter 32 and verse 17, we have the following important statement: "And the work of righteousness shall be peace." Where there is unrighteousness there can be no peace. We have defined peace as "the spirit of communion, the genius of cooperation." There can be no communion among the unclean. The unclean thing is always divisive. Cohesion, unity, oneness, these all depend upon righteousness. Now let me illustrate what I mean with reference to a bit of common soldering. To do this successfully there must be strict regard to purity. If you take an encyclopedia and turn to the article on soldering, one of the first sentences will read: "After cleansing the edges to be joined." That is the first of the instructions. Joining always necessitates cleansing. If there is to be a unity between the edges they must both be prepared, they must be clean, otherwise there will be no cohesion between them. This is also true in the ministry of the surgeon. Impurity is the enemy of healing. The edges of a wound will come into communion only when both are made perfectly clean. The same law obtains in the sphere of the home. There is no cohesion where there is ununcleanness. If jealousy breaks out, the communion of the home is broken. If lust appears, the family circle is shattered into fragments. When the unclean puts in an appearance there can be no peace. The dove of peace makes her nest in the haunts of righteousness. In the home, the community, the nation, the world, the price of peace is righteousness.

III. FALSE CONCEPTIONS OF PEACE

We are all familiar with certain present day conceptions of peace and the way to its achievement. The present peace of the world is largely the result of a great exhaustion following the most tragic war of all history. There has always been much more of peace talk during the years immediately following a war, than later when certain war impressions were not quite as vivid. The peace of exhaustion is never a permanent peace. The old spirit of hate and greed still lives. That spirit makes only for discord and strife. While the mind of the nations remains unchanged, there can be no permanent peace. Unless the peoples of the world think in terms of peace, the period of exhaustion will be followed by discord and war. The nations are saying they want peace and in the same breath add that they are working for one thing, security. They must have security they tell us. In the last analysis, what is security? "It is sinecura, a state of mind." Needing security, the nations fall back upon experts and most of them are war experts. They tell us that there is no security except that represented in a sufficient combination of physical force to use against the aggressor. Again and again we have made the serious mistake of accepting the judgment of the war expert in dealing with the problem of peace, and because of it, nations have been reduced to the pathetic position of attempting to achieve peace in preparation for war. It may be of interest to us to observe where in the past, the nations have been led by false conceptions of peace.

The following interesting facts are given in the May number of the *Homiletic Review* by Doctor Herbert Booth Smith of Los Angeles. I bring them to your attention for the reason they make very graphic and impressive the proportions of the problem of peace. The awful waste of war in human lives and money is made very vivid by the staggering figures I quote:

Statistics are said to be dry, but I want to give you a few that are wet, wet with the blood of heroes gone. Here are some estimates of the cost of a few recent wars: Anglo-French War, 1793-1815, six and one-half billion dollars, two million lives; the Crimean War, 1854-1856, one and one-half billion dollars, one-half million lives; the Franco-German War, 1870-1871, one and one-half billion dollars, 300,000 lives; the Boer War, 1900-1901, one billion dollars, 90,000 lives; the Russo-Japanese War, 1904-1905, two and one-quarter billion dollars, one-half million lives; U. S. Civil War, 1861-1865, four billion dollars, 500,000 lives; U. S. Spanish War, 1898, $165,000,000, 3,000 lives.

The American Peace Society calculates that, not counting the World War at all, probably fifteen billion dollars had been spent in war since the beginning of authentic history; of which fourteen million was flung away in the nineteenth century alone. Others have estimated that over thirty-five billion men have fallen in the world's battles. Congressman Tawney told us away back in 1908 that the United States of America was spending 67½ per cent of its national revenue for wars past and prospective. At that time the cost of maintaining the armies and navies of the world was two billion dollars per year.

Now all of these figures have been rendered obsolete by the Great War. When I tell you that ten million men and boys were killed in the last war, the figures cannot easily be comprehended in all their awfulness. But suppose I put it this way: the spectators stand watching a great parade of the flower of the nations of the civilized world. That parade consists of ten million braves who laid down their lives on the altar of the War of the Nations. The soldiers are marching, mind you, ten abreast; they parade from daylight to dark. Each line is only two seconds behind the one in front of it. The spectators stand watching the big parade day after day. Do you know, the line would require forty-six days to pass a given point. That gives you some idea of the recent sacrifice to Mars. People are debating about who won the World War after all. I will tell you. Mars won it! Death conquered, and hell rejoiced.

IV. PEACEMAKERS

Jesus said: "Blessed are the peacemakers: for they shall be called the children of God." I do not understand it that he merely meant that men would call them the children of God, but that peacemakers would actually be God-like, having a power to bring things to pass. They would be called the children of God because they would be like the Father all over again. Too often the peacemaker is looked upon as weak, lacking vision, dreamy, sentimental; an impractical idealist. The true peacemaker who

is committed to the Christian ideal for the nations of the world possesses spiritual passion and power. He is one of the builders of that new civilization which will be thoroughly Christian.

Abraham Lincoln was an unique example of the Christian peacemaker. He could endure snobbish condescension, forget insults, and make his opponents so vividly aware of his appreciation of their honest purposes that he could often persuade them almost against their wills to unite with him in some needed measure. Rollin H. Walker, of Ohio Wesleyan University, has said: "Such men are the true creative spirits of humanity and as such have the right to be called sons of God."

The peacemaker is more than a pacifist, that is, if by pacifism we mean the mere absence of fighting. There being no war may be peace in a way but it may be the peace of the tomb. Christian peace is active, constructive, it cooperates in every good work in the interest of all the peoples of the world. It is not national, racial or provincial. The Christian peacemaker is eager for friendly intercourse. He has an intense desire for comradeship. He seeks the counsel and the wisdom of his brothers, at home and in other lands. A tame pacifism is more of a liability than an asset in these modern days. Pacifism to be effective must be raised to the point of audacity.

It is related that George Fox, the great Quaker, when once arrested by a detachment of Cromwell's soldiers for preaching against war, turned on them and preached with such daring courage that they said to him: "You are the man that we want for our officer, come and join us."

The peacemaker in such an age as ours with the problem of peace unsolved, while there are many encouraging signs, needs to be far visioned, aggressive and courageous as he fights with spiritual weapons against all those forces which make for discord and strife among men. A Christianity that can condone war is not the religion of Him who is the Prince of Peace. A discipleship that is not committed to the ideal of world concord and peace does not know Him who said: "One is your Master, even Christ; and all ye are brethren."

THE INDIAN SITUATION

BY RABINDRANATH TAGORE

In our April issue we published an article by David M. Edwards on "British Rule in India," which was very favorable to the British administration. It seems entirely fitting, therefore, that we listen to an eminent Indian, speaking on the question to an English audience.

MANY years ago Mahatma Gandhi came to Santiniketan. I asked him to explain to me what he meant by Swaraj which he claimed for India. He did not give a direct answer to that question, but simply said that he had a genuine respect for the British people. My interpretation of this seemingly irrelevant reply is that at that time he had the idea that to sever India's political connection with this people was not absolutely necessary for the sake of her self-respect, if our relationship could be mutually set right. Evidently he was dreaming of a scheme of freedom in which the British nation could participate, so that it could become a moral triumph for both sides.

At the Congress last year, however, Mahatma Gandhi accepted the declaration of complete independence for India. This proved that he had lost his long-lingering faith in our government and according to him the path of mutual understanding was hopelessly closed. This had happened in spite of the fact that our present Viceroy is the best type of English gentleman, which according to me means the best specimen of humanity. I do not fully know what were the reasons for this scepticism, for I know he had a great admiration for Lord Irwin which, I am sure, he has not yet lost. But the fact is that personality has very little room in Indian Government, especially when some minor patchworks in a routine system are useless, and fundamental changes are necessary in order to restore the center of gravity which is threatened.

India is being ruled by a complicated machine. The mechanics who drive it have a long training in power, but no tradition of human sympathy, which is superfluous in a work shop. They are incapable of understanding the living India owing to the natural mentality of bureaucracy, which simplifies its task and manages an alien race from a distance through various switches and handles and wheels and hardly ever through human touch. It produces perfect results so long as the subject race meekly behaves like dead material yielding to the machine-made law and order, offering no resistance when exploited. The people who is morally responsible for this flawlessly standardized rule lives across a faraway sea, is satisfied at the unmurmuring silence brooding over a vast country, at a peace which is uncreative like that of a barren waste, and clings to a comfortable faith in the man on the spot and to the proud privilege of a first-class power in the West.

In the meanwhile Europe's own quickening touch has gradually awakened the dormant life of India. But the machine manufactured over a century ago, in its stolid indifference still ignores it, and in a blind insensitive efficiency tries to make mincemeat of the newly-risen humanity of India, for alas, it knows nothing better. The expert in the engine-room is indignant to find that the time-honored system does no longer produce law and order and he becomes more and more red in the face and dangerously furious.

What Mahatmaji had tried to do was to request the expert not to identify himself completely with the machine but to remember that he is also a man. For the sake of his human dignity he must not offer stone to the other man who is famished for bread, and blows when he claims self-respect. This was asked not merely because it is not human but also because it can never work.

I know at this moment there are thousands in my country who are suffering without any chance of redress, even those who do not deserve it. For the machine-government lets loose its fury of wholesale suspicion against risks which its blindness cannot define. But I hate to indulge in self-pity on an occasion like this. Conflicts between man and the machine have often happened in various shapes in human history. It is a desperate struggle and man defeats the machine not always by his success but by his sufferings.

I deliberately use the word machine, for it is not your great people who is behind this fight. I myself have a firm faith in what is human in your nation, and the credit is yours for this very struggle for freedom that has been made possible today in India. The courage that has been aroused in our country, the courage to suffer, carries an unconscious admiration for your own people in its very challenge. For it cannot be a desperately physical challenge that madly rushes to an utter suicide in fighting against odds. At heart it is a moral challenge, being sure of a moral response in your mind when our claim is made real to you by our sufferings. And

I dare ask you to contradict me when I say that such sufferings have won your admiration, and that you secretly feel small by the enormities that you allow to be perpetrated in a state of panic upon a people who are no match for you in their power to return your blows adequately or retaliate your insults, for you cannot belie your real nature and all that has made you great. Being sure of it Mahatma Gandhi had the temerity to ask you to take our side and help us to gain the greatest of all human rights, freedom, and to free yourself from the one-sided relationship of exploitation, which is parasitism, surely causing gradual degeneration in your people without your knowing it.

I have been asked by some of you whether we must have complete independence. In answer I say that there can be no absolute independence for man. Interdependence is in his nature and it is his highest goal. All that is best in humanity has been achieved by mutual exchange of minds among peoples that are far apart, and is ever waiting for mutual enjoyment. This spirit must also come over man's politics, which for want of it is poisoned by envy and hatred and enveloped in a noxious atmosphere of falsehood and campaign of calumny, menacing peace at the least provocation. And I ask, let the best minds of the East and West join hands and establish a truly human bond of interdependence between England and India in which their interests may never clash, and they may gain an abiding strength of life through a spirit of mutual service without having to bear a perpetual burden of slavery on one side and that of a diseased responsibility on the other which is demoralizing.

In its relation to the eastern peoples the aspect of western character which has come uppermost is not only insulting to us but to the West itself. Nothing could have been more unfortunate in the history of man than this. For all meetings of men should reveal some great truth which is worthy of a permanent memorial, such as, for instance, had been the case of India's meeting with China in the ancient time.

At the moment when the West came to our door, the whole of Asia was asleep, the darkness of night had fallen over her life. Her lights were dim, her voice mute. She had stored up in her vaults her treasure, no longer growing. She had her wisdom shut in her books. She was not producing living thoughts or fresh forms of beauty. She was not moving forward but endlessly revolving round her past. She was not ready to receive the West in all her majesty of soul. The best in us attracts the best in others: our weakness attracts violence to our neighborhood, as thinness in the air attracts a storm. To remain in the fullness of our manifestation is our duty, not only to ourselves but for others. We have not seen the great in the West because we have failed to bring out the great that we have in us, and we delude ourselves into thinking that we can hide this deficiency behind borrowed feathers. This is the reason why we claim freedom in order to find a real basis for interdependence. The usual form of spiritual expression that we find in the lives of the best individuals in western countries is their love of humanity, their spirit working through their character; their keen intellect and their indomitable will leaguing together for human welfare. In their individuals it reveals itself in loyalty to the cause of truth for which so many of them are ready to suffer martyrdom, often standing heroically alone against some fury of their national insanity. When their wide human interest, which is intellectual, takes a moral direction, it grows into a fullness of intelligent service of man that can ignore all geographical limits and racial habits of tradition.

But what is most unfortunate for us in Asia is the fact that the advent of the West into our continent has been accompanied not only by science, which is truth and therefore welcome, but by an impious use of truth for the violent purpose of self-seeking which converts it into a disruptive force. It is producing in the countries with which it is in contact a diseased mentality that refuses moral ideals, considering them to be unworthy of those who aspire to be rulers of men, and who must furiously cultivate their fitness to survive. That such a philosophy of survival, fit for the world of tigers, cannot but bring a fatal catastrophe in the human world, they do not see. They become violently angry at those who protest against it, fearing that such a protest might weaken in them the animal that should be allowed to survive for eternity. Doctors know that infusion of animal blood into human veins does not give vigor to man but produces death, and the intrusion of the animal into humanity will never be for its survival. But faith in man is weakening even in the East, for we have seen that science has enabled the inhuman to prosper, the lie to thrive, the machine to rule in the place of *Dharma*. Therefore in order to save us from the anarchy of weak faith we must stand up today and judge the West. But we must guard against antipathy that produces blindness. We must not disable ourselves from receiving truth. For the West has appeared before the present-day world not only with her dynamite of passion and cargo of things but with her gift of truth. Until we fully accept it in a right spirit we shall never even discover what is true in our own civilization and make it generously fruitful by offering it to the world. But it is difficult for us to acknowledge the best in the western civilization and accept it when we are humiliated. This has been the reason why the West has not yet come to our heart, why we struggle to repudiate her culture, because we are under the dark shadow of a western dominance. We need freedom, we need a generous vigor of receptivity which the sense of self-respect can give to us, and then only the mission that Europe has brought to the world will find its fulfillment in our people, and India will also proudly join in the federation of minds in the present age of enlightenment.

I ask you, once again, let us, the dreamers of the East and the West, keep our faith firm in the Life that creates and not in the Machine that constructs—in the power that hides its force and blossoms in beauty, and not in the power that bares its arms and chuckles at its capacity to make itself obnoxious. Let us know that the Machine is good when it helps, but not so when it exploits life; that Science is great when it destroys evil, but not when the two enter into unholy alliance.

Before I conclude I ask your leave to say that I believe in the individuals in the West; for on no account can I afford to lose my faith in Man. They also dream, they love, they intensely feel pain and shame at the unholy rites of demon worship that tax the whole world for their supply of bleeding hearts.

In the life of these individuals will be wedded East and West; their lamps of sacrifice will burn through the stormy night along the great pilgrim tract of the future, when the names of the statesmen who tighten their noose round the necks of the foreign races will be derided, and the triumphal tower of skulls heaped up in memory of war-lords will have crumbled into dust.

May 24th, 1930.

TO THEE, OH PEACE!

Dream unfulfilled, yet of eternity,
Thou strength of life that through the ages runs
And givest life like bravest suns,
Active o'er land and sea,
We lift our hearts to thee!
We beg thy coming;
We beg thy homing
In our hearts. May thy fraternity
Spread nation-wide; Oh, goodwill Peace
Grant thou that wars shall cease,
That nations dwell in harmony;
That varying chords in differing lands
May raise to thee a psalmody
Strong as linked music, unbreakable as mystic bands.

LUCY MEACHAM THRUSTON.

Baltimore, Md.

IS RELIGION THROUGH WITH WAR?

BY ANDREW T. HOFFERT

OUT of the dim, pre-historic past, religion and war came forth as boon companions. At times religion has sought the protection of war; at other times it has been the occasion of war, and has even propagated itself through force of arms. On the other hand, war has repeatedly sought the sanction, the support and the blessing of religion. However, on various occasions for the past three thousand years, religion has manifested a growing distrust, in fact, an actual aversion to its age-long companion, the god of war. Nevertheless, in times of national crisis when the atmosphere was charged with the martial spirit, peace principles were forgotten and religion has again and again rallied to the support of war. The notable exceptions when the practices of religion were consistent with its ideals were confined for most part to certain areas and for certain periods of time.

During the early period of the Christian era, the primitive church was uncompromising in its attitude toward war. Suffering and persecution repeatedly became the lot of Christian believers. As a minority group they held themselves apart from the world. They centered their hopes and aspirations in the world to come rather than in the remaking of their present social order. When Constantine became the first Christian emperor of the Roman Empire in the year 306 A. D., the power of the state passed into the hands of the Christians. They began to change their attitude toward force. Gradually they became more intolerant toward other religions and used the power of the state to suppress all opposition to the Christian religion. Christianity made an alliance with force and used the sword to execute its judgments against heretics.

Following the Protestant Reformation in the Sixteenth Century, a number of peace sects sprang up who declared that they were through with war. The Quakers, the Mennonites and the Dunkers, refused to compromise with war. They examined war and found it incompatible with the teaching and spirit of the New Testament. In the light of their moral convictions, they took their stand for peace—a stand which they as groups refused to compromise under the stress of war. Numerically, they have not exerted a commanding influence, and aside from the Quakers, have not been aggressive in promoting peace principles. Other Christian bodies, especially since the World War, have assumed an outspoken attitude against war. Both in the political and the religious world, tremendous forces are putting forth determined efforts to establish and maintain an enduring peace.

When religion first took issue with war, it started influences which have been looking forward to a warless world. To the shame of religion, it has repeatedly compromised its principles; instead of controlling crisis situations, it has been controlled by them. This is not a time for self exaltation—certainly not for Christians—over the peace standards our fathers have set up. Rather, it is a time for confession of sins, due to our failure in discharging the high trust which they committed to our keeping. It is time to consider war in all its brutal aspects and ask in sober earnestness—shall religion renounce war?

Religion started the revolt against war. Should it not hasten that revolt to completion? Has the time come for organized religious groups to announce their convictions to the world that never again will they give moral support to the war system as a method of settling international disputes? Are religious groups prepared to go all the way in breaking the alliance which has existed for ages between the institution of religion and that of war? Certain considerations indicate that they should not stop short of this.

RELIGION SHOULD BREAK WITH WAR

A Conference of Religions for World Peace will meet at Geneva, or another central city, in 1931. That Conference will institute plans for bringing the moral strength of religion to support a warless world. Its proceedings will be watched with interest. Religion should break with war because:

1. War violates every peace principle which religion has advocated for the past three thousand years. The principle of non-resistance to evil is thrust aside during war time. Only a small minority have dared to live by that principle under the stress of war. The Golden Rule has no place in war psychology. Any attempt to express love for your enemies by doing them good would be regarded as treason in the time of war. No one dare advocate the injunction, "If thine enemy hunger feed him, if he thirst give him drink." War psychology maintains morale by violating every principle of honesty and truthfulness. War releases the lower passions and weakens the power of self-control. It destroys the sense of human values which Jesus sought to implant in the breasts of men. He refused to utilize force as a constructive factor in the reshaping of life. He acted on the basis of conscience and moral convictions. He refused to act on the basis of expediency. Will the church come to his standard?

2. A complete break with war on the part of religion will stabilize the peace movement. It will serve as a powerful aid in giving dominance to peace psychology when war clouds begin to gather on the national horizon. Peace sentiment cannot compromise with war; it must be all pervasive and control public opinion or withdraw from the field. Any declaration of this character must be supported with community educational programs in order that young and old may receive that knowledge and those moral convictions which will make them staunch allies to the agencies of peace. The world needs to maintain a will to peace—a peace attitude that is intelligent, that is based upon moral convictions, and that operates in community circles throughout the world.

3. Furthermore, this severance of relations between religion and the war system will stabilize international relationships. It will serve as an international vote of confidence in the safeguards for peace which are being perfected by the statesmen of the world. This will give added confidence in the League of Nations and the International Court of Justice; also, it will strengthen the Kellogg Peace Pact. The provisions for the use of force to support certain decisions of the League of Nations can in greater confidence be withdrawn. The International Court of Justice remains to be strengthened by providing for an adequate code of law in accordance with which its judgments will be made. As safeguards to care for all possible dispute between nations are strengthened, the possibilities of war will become increasingly remote; by making war (as an institution) an outlaw in the earth, the element of fear will steadily withdraw from the political horizon. This will facilitate the reduction of standing armies and the limitation of armaments.

BUILDING A WARLESS WORLD

A warless world must rest upon brotherly relationships among people in all walks of life. The promoting of brotherly attitudes comes pre-eminently within the province of religion. Out of a spirit of supreme devotion to the Father of all mankind must come those moral convictions and attitudes of brotherly love which promote a thoughtful concern for others; an insistence upon fair play and square dealing in all social, business and industrial relationships; and a willingness to trust the peoples and governments of other nations who, along with

us, have renounced war as an arbiter in settling disputes between nations.

Religion must insist that human values be placed foremost in our social contacts and in our business and industrial pursuits. Those who, with unchristian motives, "have been willing to carry the vices of our civilization among the weaker peoples and into the darker places," as stated by President Coolidge before the Foreign Missions Convention in Washington (1925), are, in my judgment destroyers of human life and disturbers of world peace. The unscrupulous industrial promoters who exploit labor in the Far East for the sake of huge profits, have very little regard for human values and are a menace to international goodwill. The slave trade is an example of the wholesale disregard of human life by the use of criminal business methods. Race track gambling, also immoral traffic in girls, are a menace to human values. The traffic in liquor, in opium and in intoxicating drugs; also, the widespread distribution of American and British-made cigarettes among the youth of India, China and other lands, are influences which add weakness and not strength to the peoples of these countries. For the conserving of health and the building of character, religious forces must educate and warn people against habit-forming vices and take all lawful methods to suppress them.

Religion, in cooperation with philanthropy and governments, must not rest until more adequate educational and cultural advantages are put within reach of the underprivileged children of all countries. The world cannot continue half literate and half illiterate. Universal primary education should be brought within the reach of the growing children in all countries. This will make possible a wider dissemination of knowledge to all peoples, and will serve to dispel ignorance, misunderstanding and superstition. Along with the pouring of multiplied millions of dollars into the building of great institutions of learning in the United States, there must go corresponding efforts to bring adequate educational privileges to the untaught millions in less favored lands. The genius of religion consists in bringing to those who enjoy superior advantages an obligation to share their privileges, in so far as it is possible, with less favored peoples of their own and of other countries. This will help bridge those huge gaps which limit international fellowship, and which make it difficult for less favored peoples to understand those who enjoy vastly superior educational and material advantages. This means nothing more than a wider application of the Golden Rule which will lead to a deeper friendship, a broader sympathy and a better understanding between all races and nations, and between divergent groups within these nations.

RESEARCH AND WORLD PROBLEMS

The Jerusalem Missionary Conference has given approval for a Bureau of Social and Economic Research to be established in connection with the International Missionary Council. This Bureau will have large possibilities in effecting a more intelligent approach to social and economic problems in all sections of the world. In cooperation with other research agencies, this Bureau will "produce reports and supply information on the economic and social problems arising from the contact between more advanced economic civilizations and the peoples of undeveloped countries." This information will be put to use "with a view to the removal of unchristian conditions of life and work." This will also provide for cooperation "with other agencies, both public and private, in all measures which have as their object to raise the level of economic and social life" (Jerusalem Report of I. M. C., vol. V, pp. 149-150).

This agency should have permanent research men to work in connection with Provincial and National Missionary Councils. A number of these men should serve on the faculties of higher institutions of learning with a view of training students in research methods and in the scientific approach to social problems. Various commissions from the West have visited these lands, studied certain problems and returned. The time is overdue when properly trained men will be permanently stationed in these larger centers. They, with the cooperation of indigenous leaders, will grapple with complex problem situations which affect interracial and international relationships. This undertaking will offer possibilities to Christian laymen who have means to invest for social betterment, international understanding and world friendship.

COMMUNITY EDUCATION

Along with the gathering of information there should be further provision for its widespread distribution. This must be adapted to community needs and situations. In many sections community education is needed along lines of health and sanitation, temperance instruction, civic betterment and interracial goodwill. The movement for a warless world is a fit subject for community educational programs. The purpose and function of the League of Nations, the International Court of Justice and the Kellogg Peace Pact should be made plain to local community groups in all parts of the world.

Local community and church groups who come to an agreement that war is wrong, that it violates every principle of brotherhood, will do well to go on record as staunch supporters of the institutions of peace which the nations have established; also, they should go on record in opposition to war as an arbiter between nations. This will serve to crystalize a universal peace sentiment which will hold the nations true to their high resolve during times of international crises. It will help to focus supreme dependence upon peaceful means of settling disputes between nations.

PURIFY THE STREAMS

Let religion seek to purify the streams of influence which are passing from the older to the oncoming generation, that the minds of children be not poisoned by race hatreds and class prejudices; also, let it seek to purify the influences which pass from one nation to the other. My appeal is addressed primarily to "The Christian churches and governments," who, in the opinion of Mr. Coolidge, "have no greater responsibility than to make sure that the best, and not the worst, of which Christian society is capable, shall be given to other people" (Washington Foreign Mission Convention, p. 6). The fulfillment of this responsibility will lend to the building of international goodwill. On the one hand it calls for constructive work; on the other it calls for the laying of restraints upon unscrupulous persons who are exploiting others for selfish purposes.

Let there be a greater degree of tolerance between sects, denominations and religions for the sake of wider fellowship and more extensive cooperation in community building along lines of peace, sobriety, public health and social betterment. There should be no force used to secure new adherents; neither should force be exerted to retain those whose personal convictions call for a change in their religious affiliation.

Jesus dealt adequately and completely with situations as they were presented to him. He did not compromise with truth; he made no alliances with wrong. Today the followers of the Prince of Peace, along with the devotees of other religions, are called upon to deal with war, to define their attitude toward it, and to educate for peace. There should be no side-stepping, no dodging of issues. The institution of war is the creation of men; it will stay so long as they hold onto it; it will go when they will to discard it. When the religions of the world rise to their opportunity and declare with one voice, "We are through with war," that scourge will cease to destroy the sons of man!

If there be some weaker one,
Give me strength to help him on;
If a blinder one there be,
Let me guide him nearer Thee.

—WHITTIER.

THE HOME OF PEACE

HARRY G. TIMBRES, M. D.

The Indian poet, Rabindranath Tagore, is to visit the United States next fall, largely under the auspices of Friends. Harry G. Timbres, now in England, who will soon be doing rural health work at Tagore's Institution at Santiniketan, India, sends us the following article. He says, "In view of the Poet's proposed visit, I think Friends should be reminded of the nature and scope of the work in which he has invited the Society of Friends to take part."

THE Ashram at Santiniketan, or Home of Peace, was founded in 1863 by Devendranath Tagore, who was known in India as the Maharshi or Great Saint. He chose the spot, a bare upland, 100 miles west of Calcutta, as a place of meditation. He built here a guest house, a garden, and a temple, and dedicated them to the public as a Hermitage for the use of everyone wishing to meditate on God, regardless of race, caste or creed.

He was the father of the great Indian Poet, Rabindranath Tagore, who in 1901, in an attempt to put his ideals to the test of practical application, founded his famous School and University at Santiniketan. These have been slowly growing ever since, and every year their scope widens in service to India and the world.

The collective name of all the institutions at Santiniketan is Visva-Bharati, or World University. It is best characterized in the Poet's own words: "Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture, and India's right to accept from others their best." The objects are: "to study the Mind of Man in its realization of different aspects of truth from diverse points of view, to bring into more intimate relation with one another the different cultures of the East, to seek to realize in a common fellowship of study the meeting of the East and the West, and to provide a center of culture where the study of all civilizations may be pursued with that simplicity of externals which is necessary for true spiritual realization in the name of the One Supreme Being."

The work of teaching is carried on as far as possible under the shade of large trees of which there are many in the Ashram. The students are surrounded by the beauty of Nature. They learn in an atmosphere of peace and quietness. Time is set aside each day for meditation and prayer.

The institutions under the Visva-Bharati consist of: (1) The School, for children up to the age of 16; (2) the College, where students are prepared not only for their academic degree (B.A.) but also are trained along the broadest international lines to meet the problems of the present day with knowledge and practical ideals; (3) the Research Department in which advanced studies in many phases of Oriental and Western Culture are carried on; (4) the School of Art and Music, founded in 1918,which has grown into one of the most important centers of art and music education in India; and (5), the Institute of Rural Reconstruction. In all, there are 300 students and 50 faculty members. Visva-Bharati is coeducational in all departments. In this respect it is almost unique in India.

The Institute of Rural Reconstruction: Although the other departments are playing important roles in preparing Young India to mould her future, the Institute of Rural Reconstruction appeals to the Western mind as being particularly well adapted to meet present-day needs.

The Poet says: "There was a time when our villages were in intimate contact with the manifold culture of this land . . . For the complete purposes of the people's life the villages were cherished and served by all capable persons with the most of their means and the best that their minds produced. Today, for various reasons, the villages are fatally neglected. They are fast degenerating into serfdom, compelled to offer to the ungrateful towns cheerless and unintelligent labor for work carried on in an unhealthy and impoverished environment. The object of Sriniketan (the village at which the Institute of Rural Reconstruction has its center) is to bring back life in its completeness into the villages, making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of the modern resources for the improvement of their physical, intellectual and economic condition."

So he founded the Institute of Rural Reconstruction in 1922. This is now administered by his son, Rathindranath Tagore, under whom are working several men and women of high ideals and practical training in meeting the different aspects of the basic problem of rural reconstruction. Their first task, was to win the affection and friendship of the villagers. It has not been an easy task, as the villagers are conservative and suspicious of innovation. But gradually as they have learned that the schemes originating in Sriniketa are highly practical, and are designed for the benefit of the villages, they have shown an ever growing interest and desire to cooperate. The Institute runs an experimental farm in which improved methods of farming applicable to Indian conditions are demonstrated. It is re-introducing silk culture, once a great industry in this part of Bengal but now fallen into decay, by training numbers of young village men at the Seri-Cultural Farm. A School of Arts and Crafts is maintained where village children are trained in spinning, weaving, dyeing, blacksmithing, carpentry, tanning and lacquer work. In this way the village industries are encouraged and improved. Social workers in the near by villages organize Cooperative Societies which carry on many forms of communal help such as rural banks, irrigation, cooperative buying and selling, elementary and adult schools, circulating libraries, medical relief and public health work. These societies also render aid in such immediate emergencies as famines and epidemics.

The Poet belongs not only to India but to the world. The way he points has been the way that has been pointed under many different names by the great prophets of all ages, the way of Love and of Unity with God. But he has done more than point the way. In the Visva-Bharati he has tried to give practical form to his ideals for a better world. He and the workers he inspires are trying to cope with educational problems which are essentially universal, with social, economic and health problems which find their counterpart in all countries, and with that central problem of human relationships, the intercourse of racial cultures for their mutual benefit and inspiration. He has approached his task fearlessly and in great simplicity and humility. He has asked the Society of Friends to share in his task. Are we worthy of his invitation?

The Messenger of Peace
Published by the Peace Association of Friends in America

Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
Thomas R. Kelly — Elbert Russell
Gilbert L. MacMaster — James T. Shotwell

Subscription
Fifty Cents Per Annum, Postage Free

At Oregon Yearly Meeting

Another Year of Achievements Reported

OREGON Yearly Meeting of Friends met in its twenty-eighth annual assembly at Newberg, Oregon, June 10 to 15, 1930. The sessions from the opening meeting on Ministry and Oversight to the closing evangelistic service were blessed by the conscious presence of Christ, the great head of the Church, as we waited upon him and sought the leading and direction of the Holy Spirit.

Friends were gratified, with the presence of a goodly number of visiting ministers and missionaries with minutes from their respective Yearly Meetings, including Frederick B. Sainty of London, England; Scott T. Clark of Haviland, Kansas; R. Esther Smith, Superintendent of the Central America Mission at Chiquimula, Guatemala; Evangeline Reames of Columbus, Ohio, and Gervas A. Carey from Seattle, Washington. These Friends were acceptably present, bringing messages of love in the Gospel and greetings from their respective Yearly Meetings and mission fields. Walter C. Woodward from Indiana Yearly Meeting and John Henry Douglas and sister from California Yearly Meeting were introduced and welcomed.

Expressions of interest were manifest as epistles were read from various Yearly Meetings. Our hearts were made to rejoice as we noted with interest the evangelistic tone of many and their zeal to carry the message of the Cross to the world. We, too, wish to share with them their joy of service.

The departmental reports brought profit and blessing to the entire meeting. The subject of Christian Stewardship was presented in an able address as a "vital part of the Gospel." The Bible teaching of giving was considered under five heads: (1) Tithes; (2) According to means; (3) Beyond their power; (4) Half of his goods; (5) All her living. The Literature address emphasized the knowledge of the Word as the only anchor for our lives and the necessity of the child becoming acquainted with the Word of God. The Bible school address presented the "Power of the Word" in its sufficiency for the salvation of the soul, and in its absolute authority. Acquaintance with the Author dispels all doubt concerning the Word. Because of its power no apologies are needed for the Word.

The presentation of the Temperance work aroused the Yearly Meeting to a high pitch of interest and enthusiasm. The meeting adopted a proposal to send a message of commendation to Premier McKenzie King of Canada because of the action of that country in outlawing the exportation of liquor to the United States. An official protest was lodged against the cigarette advertising in periodicals, billboards and by radio. A strong protest was lodged against the recent publicity given to an article calling on the citizens of the United States to violate the Eighteenth Amendment.

A good amount of work was done by the Peace Department and arrangements have been made to send out a Caravan of young women to give addresses again this summer. Their work was productive of much good last year.

Gratifying reports were read both from Pacific College and Greenleaf Academy. The college reported the largest freshmen class in its history with prospects for a larger one next year. The departments of Education and Social Service gave other interesting information in their reports.

Many felt that advanced steps have been taken this year which will bring great spiritual blessing and ingatherings for the Kingdom of God both at home and abroad. The Yearly Meeting unanimously united in calling Chester A. Hadley to fill a long felt need as Yearly Meeting Superintendent. The Missionary Board aroused a great deal of interest in presenting a challenging program. After prayerful consideration of the subject a new mission field was adopted in Bolivia, South America. Carroll and Doris Tamplin, members of the Yearly Meeting, who have spent four years in the Guatemala, Central America, Mission of California Yearly Meeting, were called to take the work on that field as our first missionaries to be sent out from the homeland to that place.

The Christian Endeavorers have been blessed in their work during the year. Two Bible Conferences are being planned for the summer. They have enthusiastically accepted the missionary challenge of the Yearly Meeting and have undertaken to raise $300 for the year toward the support of Juan and Tomasa Allyon, native workers.

The evangelistic tone of the Yearly Meeting was splendid throughout. Scott T. Clark of Kansas brought inspiring and forceful messages each evening which resulted in conviction, and a goodly number found their way to an altar of prayer. The inspirational messages of Gervas A. Carey were times of feeding upon the Word of God. One outstanding message will be remembered by many as exceedingly profitable, on "Hope's Confirmation." (Rom. 5:5.) (1) Hope's confirmation rests upon an objective basis Christ; (2) Hope's confirmation is finally subjective. The love of God is shed abroad in our hearts. The Holy Spirit bears witness with our spirits. This is the mystical element of Christian life and experience. It is a mistake to question whether Christianity is a life or a doctrine—it is both. The eternal truths of God must be received; a hope implanted; an objective revelation vitalized and confirmed by the Holy Spirit. Quakerism according to the life and teaching of George Fox is Evangelical Mysticism. The highway has ditches on either side; on one a lifeless orthodoxy where the letter alone is maintained apart from the life; on the other side a philosophical mysticism which is either non-Christian or anti-Christian. The history of Friends finds its continued life and power along the middle of the highway while some have approached the edge and gone into the ditch on either side.

The Yearly Meeting was saddened this year by the absence of Marguerite P. Elliott, Recording Clerk for twenty-five years, due to the sickness and death of her husband, Frank A. Elliott.

Thanking God for his presence and the guidance of the Holy Spirit, with hearts inspired and encouraged, we go forth to the fields that are "already white unto harvest," trusting him for greater achievements for the Kingdom during the coming year.

E. W. W.

QUAKER COVE CONFERENCE

Quaker Cove is now officially located on the map of northwestern Quakerism. The Puget Sound Young Friends have prospected, located and purchased a site. This consists of approximately five acres on Fidalgo Island with over three hundred feet of frontage on Similk Bay. It is six miles south of Anacortes and about eighty-five miles north of Seattle.

The larger part of the land is beautifully wooded on a level bench overlooking the Bay but with an easy approach to the beach. On clear days snow capped Mt. Baker rises 10,500 feet in view on the eastern horizon while through Deception Pass to the southwest the snow fields on the Olympics are easily visible. The sheltered waters of Similk Bay are ideal for salt water bathing, fishing and boating. The surrounding islands together with points and ridges afford unusual protection from winds. The narrow channel which separates Fidalgo Island from the mainland is crossed by a free bridge on paved highway which makes the site easily accessible by auto.

On June 20-22, the Northwest Young Friends Conference was held at Quaker Cove with a program which was arranged to carry out the idea of a cruise aboard the SS "Venture," with the theme "Fishers of Men." The principal addresses of

the conference were decidedly marine in their subject matter and treatment. In their order on the program they were: "Tackle for Anglers," Gervas A. Carey, pastor Friends Memorial Church, Seattle; "Let Down Your Nets," Denver B. Headrick, pastor McKinley Ave. Church, Tacoma; "Marine Life of Puget Sound," Floyd B. Schmoe, Executive Secretary, Puget Sound Academy of Science; "Perils of the Shallows," Maude Carter Smock, pastor at Everett; and "Fishermen in Strange Waters," Mary B. Findley, Associate Secretary, National Council for Prevention of War, Portland, Ore.

The attendance increased steadily from forty at the opening session to ninety-six on Sunday. The services were held in the open before a campfire on the beach and were particularly impressive on account of setting, theme and the evident presence of the Holy Spirit. A service for the formal dedication of the conference grounds was held on Sunday morning.

Title to the site had been secured but little over a week before the Conference date. Two shacks were hurriedly converted into kitchen and dining room. Tents and Floyd Schmoe's yacht "Linda" contributed the "de luxe" accommodations while those who preferred the simpler life spread their beds on the beach, under sheltering trees or slept in hammocks.

The Conference officers elected for the coming year are: President, Edith Johnson, 8 Chelsea Apts., Everett, Washington; Vice-President, Arthur Sugars, Everett; Secretary-Treasurer, Elizabeth Carey, 2315 E. Spruce St., Seattle.

SCALING MOUNT HERMON BY MOONLIGHT

During the Easter vacation six of us engaged an automobile for a trip into Palestine. We visited Jerusalem, Bethlehem, Jericho, the Dead Sea, and the Friends Schools at Ram Allah. Dr. Totah showed us around the school rooms. They have very nice buildings pleasantly situated. Miss Mildred White, Roscoe and Louise Stinetorf wished to be remembered to the folks at home. We called also at Ain Harod, a Jewish Communistic Colony near Nazareth, after a beautiful drive, where we stayed over night. This is the largest of twenty Zionistic Jewish colonies in Palestine.

The colony is self-governing and the system seems to be working. The spirit of the whole thing was fine. They are building new quarters on the opposite hill. It is interesting to note that the spring which supplies their water is the one where Gideon tested his men.

From here we went to Semak at the tip of the Sea of Galilee and on the way saw the new bed being made for the Jordan River in order to give it a greater drop for electrical generation purposes. Tiberius is situated on the west shore of Galilee, the chief place in the district with a population of about 10,000, mostly Jews. The presence of the prosperous hotel reminds one that it is a famous winter resort. A few minutes walk to the south takes one to the hot baths of sulphur water that made the place famous in Roman times. On the north are the ruins of Capernaum. We passed some Crusaders' fortifications as we sped along the sea road. The weather was cool and the trip was most enjoyable. At Nabatiyah we were transferred to an Overland, which took us back to Beirut via Sidon. It was a fine ride, especially along the Mediterranean.

April 30th and May 1st marked great locust swarms here in Beirut. They were as thick as falling apple blossoms in late spring, or slight snow flurries. They would settle on the gardens near here and the natives were kept busy walking hither and thither and beating tin pans in efforts to keep them from settling and laying their eggs. It is the leaf eating larva that cause the trouble. In some villages in the mountains the soldiers go round and require villagers to aid in the fighting, which is digging up in these parts, for exposure kills them. In some parts of Egypt an airplane spray is used. A couple of nice winds took the locusts out to sea; some were washed back to the shore by the waves to line the beach.

On the afternoon of May 17 four of us set out by car for Mount Hermon. It was a three and a half hour ride to Rashayah, the village at the foot of the mountain. We arranged with the driver to stay over and climbed the hill to the citadel, where we had supper. We rolled up in blankets on the hillside below the citadel to wait for the moon at eleven o'clock. A lieutenant disturbed our peace by explaining that it was "pas prudent"—the guard might shoot if he did not know who we were. So we wended our way back the trail to our car in the center square of the village and waited for our guide. Presently he came and hailed two chaps on donkeys, procuring one for himself and we started up. They were slow, so when we became more sure of the trail, we paid them off and went on. Soon we left the trail and followed our compass for the top, which was concealed by the nearer ridges. The moonlight did not help much on the lower levels and we often walked by faith over gravel or boulders. Higher up the reflection of the moonlight on the rocks or snow was wonderful. It was a hard climb, not unlike hundreds of stairsteps, and the weariness increased with the altitude as well as the distance. As we climbed, the dawn began to appear and we feared we might not reach the peak for the sunrise. Bird songs began very early. We reached the top, however, just ten minutes before the sun appeared, exactly at 4:20 a. m. as we had been told.

What a wonderful view! Hermon is more than 9,000 feet above sea level and has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. It has been called "the snow mountain" because when the whole country is parched with the summer sun, white lines of snow streak the head of this great landmark. To the south lie Galilee and the mountains of Transjordania. To the west is the Mediterranean with the harbors of Haifa, Tyre and Acca distinguishable. In the same direction could be seen a huge blue cone—the shadow of the mountain itself. I hope our pictures turn out well. The colors of the sunrise and the peaks around were well worth the climb. It was surely grand. We took an hour off for breakfast, which we carried in our packs. Somewhere near here was the scene of the Transfiguration!

We started down again at 5:10 a. m., and in three and one half hours we were back at Rashayah, while it had taken us four and a half to climb up. The greatest fun was going down the snow banks sitting on the crook of a cane and the soles of one's shoes, steering with the end of the cane in one hand. Though I knew better, east seemed west, and early morning seemed late in the afternoon. Past the snow line were wonderful flowers, different kinds with different levels. At 8:30 a. m. we were sitting in the "tea room" of the village sipping Syrian "lemonade." By 11:30 a. m. we were back to Beirut, and after a shower went to bed and slept till 5 p. m.

The following Saturday, May 24, four college students and myself left on a brotherhood deputation to Ras-el-Metn. Mrs. Oliver sent down the orphanage car for us and after the lovely mountain drive we arrived in time for afternoon tea. We put on games for the boys at the orphanage and in the evening showed a cinema, using a portable hand crank machine. Sunday morning I awoke early to think about a speech for the afternoon which I found out I was supposed to give. At the 10 o'clock meeting, we were invited to sit on the facing bench with the teachers, and several of us spoke briefly. Sunday school followed after a short recess. The orphanage and school have 100 boys and 13 girls just now, all Syrian. It is quite an institution. Daniel Oliver, who has been in America, gets back in about a week, I understand.

WILLIAM D. WEBB.
The American University,
Beirut, Syria.

God, when he makes the prophet, does not unmake the man.—LOCKE.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

MESSAGE OF FRIENDS IN FRANCE

Dear Friends:

At the close of our sixth annual meeting, held June 7 and 8, 1930, and assembled in the house which is still filled with the memory of our Friend Justine Dalencourt, we feel comforted and inwardly refreshed in these days that we have passed together.

We have discussed the idea of a wider fellowship for the Society of Friends, so as to be able to co-operate with all those who, though not wishing to become members, are in sympathy with us. This idea we have held since the starting of our group, and there are many such sympathizers who collaborate with us.

We have had, in these days together, a clear sense of the joy which accompanies brotherly communion in the Spirit; yet looking back upon the months which have slipped past, the consciousness of not having always risen to our task, almost prevented our writing to you.

However, we can not and will not separate without sending you a message of affection.

We are aware of our weaknesses, we humbly acknowledge our mistakes, and we take to ourselves the words of Saint Paul: "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

On behalf of the Meeting,

ANDRE MONTIGNY, *Asst. Clerk.*
RENE C. VATTON, *Clerk.*

WORKING WITH STUDENTS

In Japan, as well as China, the University students are relatively far more important than here. It is of very great importance, therefore, that Hugh and Elizabeth Borton, our representatives in Japan, seem to be finding more and more opportunity for service among students in that country. Hugh Borton speaks regularly before the Keio University English-Speaking Society, and had an audience of sixty or more recently. He teaches in the Seisoku Boys' School, and Elizabeth in the Friends School for Girls. Both assist in the Night School conducted by the Tokyo Monthly Meeting, and are Wardens of the Longstreth Memorial Dormitory, a Friends institution which houses, at present, Japanese, Chinese, and Korean students. They frequently tutor individual students in English, and Hugh, especially, is often called on for talks in various schools.

Now they are entering a new phase of this student work. Hugh writes us of "One of the most encouraging pieces of work we have done. You remember that I spoke of organizing a discussion club. We held a preliminary meeting last Friday, and due to my friends at the Keio English-Speaking Society and other organizations, we had a much larger group than I expected. Before the evening was over we totaled twenty-two, representing four nations and as many universities. We named our club the World Outlook Club, and will meet again in our home on May 16th. Our purpose is to study vital international questions, and to make any possible contribution to the peace of the world! It may be that in the future the group may develop into a mixed group; thus serving two purposes, that of allowing boys and girls of Japan to meet on an intellectual plane, and that of giving a chance to study international questions. I will report from time to time of the progress of our group."

CORRESPONDENCE WITH FRANKFORT

Not long ago, the Service Committee received from Frankfort a little story of the children who take part in the Children's Group there. We shared this story with some of our most interested First-day Schools. Now comes this word from Dorothy Henkel, of the Frankfort Meeting: "I have been very encouraged to receive delightful letters for our Children's Group from First-day School scholars of Dorothy E. Winder, Morrisville, Pa., and Mary E. Hopkins, Medford, N. J. I read these at our gathering this week, and you can imagine how thrilled the children were."

Clarence Pickett's visit gave the children another "American" meeting. He gave them a little talk and also gave each child a card, inviting them all to visit him in America. And finally he showed them pictures of all the office staff at 20 S. 12th St. These pictures have accompanied him throughout his tour. The office-workers may not see Europe, but Europe has seen them.

The Frankfort Students' Club, started several years ago by the Frankfort International Center, is now being carried on by several young people of the Quaker group there. It has been entered at the University as a registered group, but will continue to cooperate with non-students and will be known in future as the Group of Young Friends of the Quakers (Gruppe junger Freunde der Quaker).

There are still in Europe many hundreds—thousands of old people whose provision for old age was swept away by the war and the currency inflation. Many of these were helped by our Centers during the most terrible years after the war, and a number in fact, are still receiving help packages of food at regular intervals—through the Vienna Center. No money is appropriated for this work by either the American or the English Committee, but Lily Bugbird, of the Center, has for several years collected funds enough for this work, from individual Friends, and hopes to do so again.

Her last report says: "We in Austria are in the throes of Mother's Day, and every one tries to give a mother some remembrance and pleasure. The various societies have great plans, and teas, gifts and theatre seats for the "Mothers." I, too, have been embraced in this action. On Saturday morning I received a great bunch of flowers and a letter from an old lady of 89, telling me she thought of me as her mother, taking care of her, and thinking of her wants. This is not the only letter of this kind I have received, so I feel like "The old woman who lived in a shoe." But she did not know how many children she had, but I do!—I have 163—a large family, indeed."

FIFTIETH ANNIVERSARY

The Berlinville Monthly Meeting of Friends, (Ohio Yearly Meeting) observed its fiftieth anniversary, June 14 and 15. Merrill M. and Anna Coffin, Thomas O. Wilcoxon, wife and daughter Eloise, former pastors were present. Merrill Coffin gave a good message on Saturday evening, and Thomas Wilcoxon brought a soul-stirring message on Sunday morning, followed by Mrs. Wilcoxon with a message of tenderness and love.

At the noon hour dinner was served in the newly redecorated basement of the church to about one hundred and sixty.

The historical and reminiscence hour was at two o'clock, Merrill Coffin lead the congregation in singing "Faith of Our Fathers" and the present pastor, Paul B. Lindley read a scripture lesson from Matt. 5:1-47. This was followed by an earnest time of prayer, led by Geo. G. Gillespie, the Quarterly Meeting Superintendent. Greetings from former pastors and friends were read, and a very interesting history by Francis R. Sipp.

Merrill Coffin gave the closing message at the evening service, using many striking illustrations from his missionary work in India. As these services drew to a close, all were made to feel that the presence of the Lord had been with us.

Merrill Coffin and family again visited the meeting, June 26, at the Thursday evening prayer meeting hour. Each member of the family rendered a part very efficiently, making it a most interesting missionary service.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

THE GRACIOUS PRESENCE OF GOD

THE OLD TESTAMENT

True fellowship is greatly enriched by a proper appreciation of one's companion. Thus our walk with Christ becomes more attractive as we come to know him better.

In the first chapter of Matthew two very striking statements are recorded concerning Jesus. The first is that of the angel to Joseph: And thou shalt call his name Jesus: for it is he that shall save his people from their sins. The second quotes a fulfilled prophecy of Isaiah with an interpretation thereof: And they shall call his name Immanuel —which is, being interpreted, God with us.

The manifestation in human form was new. The character and purpose, however, were as old as the sinfulness of the human race. For from the first disobedience of man the person of God continues to be the world's most gracious and benevolent presence. Adolph Saphir, the Christian Jewish scholar, in chapter 4 of his "Divine Unity of Scripture," advanced the theory that Jehovah or LORD in the Old Testament designates the preincarnate Christ, the eternal Word of John 1:1-18.

* * * * * * *

A man and woman who were clothed with fig leaves hid themselves among the trees of a beautiful garden. And Jehovah God called unto the man, and said unto him, Where art thou? It was Jehovah, in tenderness, who sought the disobedient pair. The serpent was cursed for his part in the temptation. Added toil, pain and sorrow were visited upon the man and woman and they were driven forth from the garden, for their own sake—lest he put forth his hand, and take also of the tree of life, and eat, and live forever. In connection with the curse upon the serpent was announced the divine purpose to provide a remedy for sin: And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. (Gen. 3:15.)

* * * * * * *

Two brothers stood beside their personal altars. Each had offered his sacrifice, but Cain's offering had not been accepted, which made him very angry. In tender solicitude Jehovah invited Cain's attention to the fact that if his offering was not acceptable there was a reason for this which might even yet be remedied.

The tricky supplanter who had cheated his brother and deceived his aged and blind father had fled from home for safety. An angel of judgment might justly have pursued him, but in a dream in the silence of the night Jehovah appeared to him with a promise of establishment and blessing. In the morning Jacob called the place Bethel, which means the house of God. But he soon forgot this divine visitation. Yet Jehovah continued faithful to the end that the supplanter later became the prince or prevailer with God.

The Old Testament is filled with similar stories of individual or national sins, the appearance of Jehovah or his messengers the prophets, with a gracious invitation to return to God. Nehemiah records the Levites confession: But thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness. (Neh. 9:17b.)

No attempt has here been made to search out the basis of the sinner's forgiveness by Jehovah aside from the prompting motive. Neither have we sought the consequences following continued indifference to the divine visitation. It is sufficient for the present to note that Jehovah in the Old Testament was also "God with us," and came, too, "to save his people from their sins."

Many of the prophetic messages of the Old Testament voiced the sentiments of the following lines, by Robert Freeman:

I played with my blocks—I was but a child,
What towers did I raise, what castles I piled!
But they tottered and fell, all my building was vain;
Yet my father said kindly: "We'll try it again."

I played with my days—"What's time to a lad?
Why pore over books? Play, play and be glad!"
Till my youth was all passed, like a sweet summer rain;
Yet my father said kindly: "We'll try it again!"

I played with my chance, such gifts as were mine
To win with, to help with, to serve the Divine,
I spent on myself, till but fragments remain
Yet my father says kindly: "We'll try it again!"

I played with my soul, the soul that is I,
The best that is in me—I stifled its cry,
I lulled it, I dulled it! and now, O the pain!
Yet my father says kindly: "We'll try it again!"

GERVAS A. CAREY.

Seattle, Wash.

Studies in Personal Evangelism

By Ralph D. Perry

THE SOUL WINNER'S QUALIFICATIONS

(Concluded)

A soul winner must have implicit confidence in God and his power to save everyone. If there is a doubt in the mind of any, he cannot be a successful soul-winner. We must remember that God is all powerful. No man or woman ever went so low in sin but what the loving arm of God could go a little deeper and lift them from their sin. There is no sinful habit so strong but what God's power is great enough to break it.

I know a man who walked down the streets of Chicago one day clothed in rags, and his shoes in tatters. He was dirty and filthy. Tired of life he was making his way to the river to end it all. On the way he passed the Pacific Garden Mission and was invited inside. There he heard of the love of God and the old Gospel story of salvation. He yielded his heart to God and today he is living a consistent Christian life and to look at him you would never suspect the life he has lived. What did it? Simply the power of God. There is no other power that can do this. When we realize that this is just one out of a large number of such cases, then why should we doubt God? No case is too hard for him. His grace is sufficient. Jesus said, "I came not to call the righteous but sinners to repentance. There was nothing said about the degree of sin.

But some one says God may not be willing to save that one. We can answer that by one passage of scripture, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9. Also 1 Tim. 2:3, 4). "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved." If God is willing to save and has the power why should we not place implicit confidence in God and his ability and willingness to save any and everyone.

Not only must a soul winner have implicit confidence in God but he must believe what God's Word says about the condition of the lost. Let us see what the Word says about their present condition. From the first chapter of Romans we find that God's wrath is "revealed from heaven against all ungodliness and unrighteousness" (1:18). Therefore, when a man is living in sin he is placing himself where God's wrath will be poured

WESTTOWN SCHOOL
Founded 1799
A co-educational country boarding school maintained by Philadelphia Yearly Meeting
For catalog and information address
JAMES F. WALKER, Principal
WESTTOWN, PA.

out upon him. In verse 21 we find their hearts are darkened. Verse 24 tells us that God gives such up to uncleanness. Let us quote from verse 29 to verse 32: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers; without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." But you may say not every one has committed all these sins enumerated here. True but every sinner is taking his stand against Christ and is living in the territory of such.

In Ephesians 2:12, Paul is picturing the condition of the people before they were saved. He says, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope and without God in the world." How awful it must be to feel lost and have no hope! Then again, in chapter four, verse 18, Paul gives us a further picture of this same condition. "Having the understanding darkened being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

We learn also that there is a state into which sinners can go where there is no hope. After the continual rejecting of the gospel and the wooing of the Spirit they finally reach the stage where they are "past feeling." (Eph. 4:19.) There is no hope after this stage is reached. Another text that will bear this out is Gen. 6:3. "My Spirit shall not always strive with man." Connecting this with Jno. 6:44, "No man can come to me, except the Father which hath sent me draw him," we see the hopelessness of such a condition. This truth from God's word driven home to our hearts by the Spirit will stir the soul winner to a greater effort in winning souls.

Now let us see what the Word says about their future condition. Jesus gives us a picture of a lost soul in eternity in Lk. 16:23-31. We quote verses 24-26. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." In 2 Thes. 1:8, 9, we have Paul's statement of what is to take place. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord."

These statements and others like them should be dwelt upon by the personal worker until they grip his soul and something of their awful content is realized. An experience of this kind explains the fervor of many of the most Godly and earnest soul winners the church has produced. It will produce a passion for souls and lead to untiring efforts.

The last qualification for a soul winner we want to mention is a practical working knowledge of the Bible. The Bible is our weapon. It is the Word applied by the Spirit that produces conviction and the conviction thus wrought in the hearts of men by the Spirit leads to repentance and thus to regeneration or the new birth. Let us then "eat the word." Feed on it until it becomes a part of us.

In concluding this division of Studies in Personal Evangelism let us sum up the soul winner's qualifications:

1. He must be converted.
2. He must be Spirit-filled.
3. He must know how to pray.
4. He must have implicit confidence in God.
5. He must believe what God's word says about the lost.
6. He must have a practical working knowledge of the Bible.

These conditions in the heart of man will make a successful soul winner.

Londonderry, Ohio.

GOLDEN WEDDING BELLS

To the unwed, a wedding seems always more or less of an achievement, and to live "happily ever after" for fifty years, a triumph. Such is the triumph of Edgar B. and Melva Stubbs Albertson of Santa Monica, California, who recently observed their golden wedding anniversary. The dates, 1880—June 8—1930, must now be very significant to them. Their two sons, Myron C. and Fred B. and their wives of Los Angeles, did honor to the happy occasion by giving a reception in the home of the former to relatives and friends on the afternoon of June 8.

Edgar and Melva Albertson are lifelong Friends. They were schoolmates and were married in West Elkton, Ohio, where they continued to live for five years. In 1885, they moved to Kansas City and were loyal members of the Friends meeting there. Here their sons grew up and were married. In 1917, they followed their children to Los Angeles, and for the last eight years have lived in Santa Monica.

It was a glorious southern California day, and the spacious home of Myron and Ida was gorgeous with flowers—the garden ablaze with them. Relatives present besides their sons and daughters-in-law, two grandsons and two granddaughters, were Marianna Albertson Nichols and Carrie Stubbs Meckle, sisters of the "bride and groom"; a niece with her husband and two married daughters; a nephew with his wife and daughter; and a cousin with his wife, son and daughter. During the afternoon more than a hundred friends from Los Angeles, Santa Monica and Long Beach were entertained, refreshments being served amid flowers in the dining room by granddaughters. Ten of those present had attended the golden wedding celebration of their parents, Charles and Margaret Albertson at Kansas City in 1896, nine of them relatives and the other a Friend also written with a small "f." The two sisters had also been present at the wedding fifty years ago. These friends left many beautiful and appropriate gifts of gold or "tinged" with gold.

A unique feature of the occasion was the fact that the eldest son and his wife had been married on this same date just twenty-five years ago, and were receiving congratulations with their parents in celebration of their silver wedding anniversary. It was a beautiful happy time when friendships were renewed and cemented by sharing in the joys of others.

S. F. J.

QUAKERDOM · AT · LARGE

Herbert and Madeline Nicholson of Philadelphia, Pa., with their three children and Yuriko Hirakawa, expect to go by automobile across the continent to San Francisco and sail on the "Chichibu Maru" August 27, for Japan.

* * * *

Ellison R. Purdy of Minneapolis, Minnesota, broadcasts over WRHM (1250) for Minneapolis churches on the 15th of each month when that date does not fall on Sunday. These "Morning Meditations" come at 7 o'clock, Central Standard time (*not* Daylight Saving time).

* * * *

Due to the untiring efforts of Gilbert Bowles of Tokyo, Japan, an interesting series of History Lectures on the Meiji Era of Japan has been started under the auspices of the Japanese Language School. Dr. Inazo Nitobe gave the first lecture on May 6, outlining some of the spiritual forces leading to the Meiji Restoration in 1868.

* * * *

The Friends Meetinghouse at Minneapolis, Minnesota, was used as a polling place during the June primaries, as there seemed to be a dearth of suitable places in that locality. A good place should help good people do their duty politically as well as socially and spiritually. "Dry" and "Peace-loving" candidates should obtain for the November elections.

* * * *

Gilbert and Minnie P. Bowles expected to leave Japan early in July and will attend the World Religious Peace Conference in India, spend about a month in Palestine and several weeks at Woodbrooke, England, before they arrive in the United States early in 1931. Before leaving Japan they were delighted to welcome home their son, Dr. Herbert Bowles, his wife Gertrude, and their little daughter Helen, from Honolulu.

* * * *

David C. Henderson of Brainerd, Minnesota, is making a religious visit among the Doukhobors in Canada, properly equipped with a "concern" and its sympathetic endorsement by his own meeting, the Philadelphia Representative Meeting, and the American Friends Service Committee. He arrived in Yorkton, Sask., in April, and has been giving some interesting accounts of visits and interviews and meetings held in reports to Philadelphia Friends. At one meeting appointed for him, their meetinghouse was filled with many standing in the entry. Many old people were present. He writes: "I felt that I was favored to set forth simply and clearly the essentials of the Christian faith, and particularly the spiritual nature of Christian worship. Kind words of appreciation in English were expressed, after some older ones had spoken in Russian, with the wish we might have more such meetings. I feel much for these young people."

* * * *

Daniel Oliver, head of the Orphanages at Ras-el-Metn, Syria, who spent a few weeks in the United States, returned by way of London, attending London Yearly Meeting, and Geneva, Switzerland, where he interviewed prominent officials regarding a concern to promote reconciliation between Jews and Moslems in Palestine. His former success in reconciling the Druses and Christians in Syria, and his life and work of thirty-nine years among these people have encouraged him to make advances toward bringing the leaders together in conference looking toward reconciliation and better understanding. He thinks the contacts made at Geneva have been happy and helpful.

* * * *

Murray S. Kenworthy, who for the past two years has been Field Secretary for the American Friends Service Committee, completed his active work for that organization with the Sunday morning service at Muncie, Indiana, June 29. This service also rounded out thirty years of public work. He served the Muncie meeting as temporary pastor for three months, beginning the first of July, 1900, just thirty years ago. His work this past year has taken him into many Friends meetings in the Eastern Central States, where he has presented the undertakings of the Service Committee. The annual report shows a varied list of opportunities: Yearly Meeting sessions attended, 23; Quarterly Meeting sessions, 42; local meetings, 54; Friends Conference sessions, 59; other conference sessions, 31; high schools addressed, 67; and many other activities. He is expecting to engage in secretarial work or reenter pastoral service this coming year.

NEWS OF OUR MEETINGS

More than seventy boys and girls of the primary department of the Xenia, Ohio, Friends Sunday School took part in the Children's Day exercises held Sunday evening, June 22. The exercises consisted of playlets, drills, readings and other features. The house was crowded for the event in spite of the fact that a union service of the city was held in the Chautauqua tent the same evening. The church was decorated with lattice and wistaria creating a very pleasing effect. The event, however, was darkened by a tragedy when Thomas Secrist, eight-year old son of Mr. and Mrs. H. A. Secrist, was struck by an automobile and fatally injured. The child was running across the street to get into his father's car, parked on the opposite side, and was to have come to the church to take part in the entertainment.

* * * *

The Woman's Missionary Society of the Friends Church in Carthage, Indiana, had as its guest, June 20, Mrs. Amy J. Marvel, President of the Missionary Union of Indiana Yearly Meeting. She spoke on her recent trip to our mission stations in Cuba and Jamaica. The consecrated lives of the native workers and the sacrificial lives of our missionaries could not be emphasized enough in her impassioned plea for greater support for the mission work. Pictures were shown, both of the workers in the field and some of their buildings. Many of the views showed the tropical background and the natural beauty of the scenery. The women of the Quarterly Meeting were guests of the Society on this occasion. The following Sunday morning, June 22, the pastor's message, "Planetary Passion" (John 3:16) was a strong appeal for our missionary obligations as a church and the great need at this time.

* * * *

One of the most successful and happy events of the Sunday school at Carthage, Indiana, was a moonlight picnic held on the beautiful church lawn, Wednesday night, June 25. One hundred and twenty-five attended and enjoyed the music by the Sunday School Orchestra directed by D. M. Majors of Knightstown and a ladies' quartet sang several numbers. There were games and contests for the young and older. Refreshments of lollypops and lemonade were served. This was the annual picnic and the closing contest between Airplane and Auto divisions of the school. The Autos were the winners.

* * * *

Dedication services for the new meetinghouse on the corner of Eden Avenue and Donohue Street, Cincinnati, Ohio, were held Sunday morning, June 29. The room was beautifully decorated with flowers, and the attendance crowded the main hall, the balcony and outside hall. As an opening exercise, Muriel Schmick, one of the youngest members, was the "Key Bearer" who formally presented the key of the meetinghouse to the oldest member, an Elder of the meeting. Mrs. M. Morris White. The meeting was in charge of the local ministers Henry G. and Jane Summerhayes. The dedicatory sermon was given by William J. Sayers, pastor of First Friends Meeting, Rich-

mond, Indiana, and prayer was offered by Albert L. Copeland of Paoli, Indiana, a former pastor. Alvin E. Wildman and family from Selma, Ohio, were present and Alta L. Jewell and Flora T. Sayers of Richmond, Indiana. The evening Young People's meeting was also well attended in which addresses were given by William J. Sayers and the President, Fredrick W. Gusweiler. On Wednesday evening, July 2, Murray S. Kenworthy gave an address on "The Quaker Quest." Cincinnati Friends are thankful for this new place for meeting and are hopeful for the success of their continued efforts.

* * * *

Friends of Grassy Run meeting near Sabina, Ohio, held the seventh annual homecoming on June 22. At the morning meeting messages were enjoyed from the pastor, Harry L. Leasure and Harriet F. G. Peele. Dinner on the lawn and greeting of many old friends was followed by a special program of music and addresses. President Skinner of Wilmington College urged all to keep alive the spiritual atmosphere of the small country community because of its far-reaching influence in developing young people.

* * * *

The College Gospel Team had charge of the services at Grassy Run, Sunday morning, June 1. Mr. Redfern led the devotional service and spoke on loyal friendships. Mr. Mills led the singing, Mr. Hackney spoke on "Opportunities" and Mr. Wills spoke on "The Abundant Life." The young men were entertained to a picnic dinner in the park by the "U-Go, I-Go" Class, the young people's class of the Sunday school.

* * * *

A Young People's Gospel team of New Providence, Iowa, had charge of the Sunday morning church service at Lynnville, Iowa. The splendid messages they presented were meditations on "The Cross," "The Cross of Service," and "The Cross Triumphant." Their quartet contributed two numbers to the program and a trio also sang. The team was entertained at a picnic dinner on the church lawn at the noon hour by the Christian Endeavor members. Following the dinner, an afternoon meeting was held and an exchange of ideas in regard to conducting Christian Endeavor meetings took place.

* * * *

The Vacation Bible School which was held for two weeks at the Lynnville Friends Church had an average attendance of fifty-two pupils with a total enrollment of sixty-two. At the close of the school the pupils held a program at the Sunday morning church services. An exhibit of their handicraft was also displayed. The children presented the church with an American flag as their offering. The Primary Department won the banner with a 92 percent attendance record. The primary department had an enrollment of twenty-two, the Juniors twenty-five and the Kindergarten fifteen pupils.

* * * *

Poplar Run Sunday school, near Modoc, Indiana, this year gave one program honoring both fathers and mothers. The hour's program was both interesting and uplifting. Besides suitable songs and readings a sketch of the outstanding fathers and mothers of the Bible was given. The Junior class of eleven boys and girls are sending stationery to the school at Ram Allah for the use of our workers there. Two delegates were sent to the State Sunday School Convention at Huntington and the reports brought back were much appreciated.

A Vacation Book Suggestion

"WHAT IS CHRISTIAN EDUCATION?"

BY GEORGE A. COE

The theme of this book is Christian education taken specifically, being a penetrating examination of Christian education both as it is and as it might be. Our educational failures and why they occur; necessity for creative teaching; what a truly creative education might do to the church, and how it might effect our faith in God, are only a few of the themes analyzed by Mr. Coe in his latest book.

FRIENDS BOOK & SUPPLY HOUSE

101 South 8th Street Richmond, Indiana

WEST ELKTON ACTIVITIES

The Social Workers of West Elkton, Ohio, Meeting met at the home of their President, Louanna Roberts, June 14. There were fifty members and eighteen visitors present. The roll was called which showed there were twenty-two adults and two juniors absent. A picnic dinner was served at noon, in the shade of the trees on the spacious lawn. At two o'clock the meeting was called to order and an interesting program of music and readings was enjoyed, which was followed by a business session. The hostesses for the day were Susan K. Stubbs, Emma Branson, Cora Florence, and Louanna Roberts.

A Peace Contest was held on the morning of June 22. Those taking part were Leroy Ferguson, Alice Woodruff, Ruby Ragsdale, and Merle Woodruff. Leroy Ferguson won first and Alice Woodruff second prize. The visitors for the day three of whom acted as judges, were John R. and Margaret D. Webb, John S. and Nelle C. Shroyer, and Thurman B. Markle from Richmond, Indiana.

In the evening the children did splendidly in their Children's day program which was made possible by the untiring efforts of their teachers and others. The Vacation Bible school closed on Friday with a picnic which the children very much enjoyed. Their handiwork is on exhibition in their Sunday School room. They did splendid work.

Every one is rejoicing to see the health of our pastor, James Swander, slowly improving. He solemnized the marriage of Eleanor Schwarztrauber and William Hammond at the home of the bride's parents, Mr. and Mrs. William F. Schwarztrauber on the evening of June 25. Also the marriage of Esther Mendenhall and Stanley Walker at the home of the bride's father, Theodore S. Mendenhall, on Saturday evening, June 28. The brides are members of our church.

RHODA M. HARE

Rhoda M. Hare, daughter of Micajah and Sarah Jane Hill, was born in Randolph County, North Carolina, in February, 1849. She had a keen mind and the training that pioneer life affords in independent thinking and in decisive action and an early experience of the guiding hand of her Heavenly Father.

In the early sixties she came with her parents to Indiana and during her young womanhood she was recorded a minister by the Monthly Meeting at Carthage, Indiana, and throughout her life was true to her calling. Hers was a world-vision of the Kingdom and while working diligently in her own Jerusalem, her prayers and gifts were for "Judea and Samaria and to the uttermost parts."

In October, 1883, she was united in marriage with David Hare and for some years they made their home on a farm near Carthage, Indiana. Household responsibilities and the mothering of his four young children occupied hands and heart for the next decade, although she always found time for active service in the Church and Bible School, in the W. C. T. U. and the Missionary Society.

During the early nineties they made their home in Kansas where Rhoda Hare was pastor of the meeting at Garden City for a few years before coming to California, in the fall of 1896.

She was among the concerned ones for the establishing of a meeting in the then small but growing city of Los Angeles and, with William and Matilda Brown, she and her husband secured the lot at the corner of Third and Fremont for the church building site. She was the first pastor of this newly organized meeting and led in the campaign for a building fund. Not only was she pastor and Bible class teacher, solicitor and chairman of the Building Committee, but she cooked for the carpenters and made the new church ready for its dedication.

Her next charge was in Long Beach and she has always since been deeply interested in the growth and spiritual development of Long Beach Friends. After a long illness her husband was called home in March, 1906, and she again took up life's burdens and duties alone, continuing to make Long Beach her home until 1911, when she accepted appointment as a missionary to Alaska under the California Friends Mission Board. For two years she was stationed with Martha Hunnicutt at Deering—an experience which very much enriched her own life as well as that of the Esquimaux of Alaska and the Friends of California Yearly Meeting.

Returning to the States in 1913, she established her hospitable home in Whittier, which she called "Carthage" after her Indiana home village. Here she has lived in an open-doored "house by the side of the road." Here many have found rest and refreshment, sympathy and new courage at the open fountain of faith and good-will. Two sisters, Mary Eliot and Sarah Jane Bundy, found it a blessed haven of rest in their widowhood and old age, for their devoted sister cared tenderly for both during long weeks and months of weariness and suffering until death took them from her arms. Her own illness she bore with fortitude, hiding from her closest friends all evidence of her distress and suffering as long as she was able to care for herself, although willing hands were eager to minister to her as tenderly as she had cared for others.

But one of the Hill family of nine children remains—Margaret Binford of Wichita, Kansas. The four children whom she mothered mourn her departure: Jesse T. Hare of Kentucky, Elizabeth Hare Binford of Indianapolis, Olive Hare Mills and Ruthanna Hare Weaver, both of Whittier.

A great and good woman has been called to her reward. Hers was a long service, a willing and whole-hearted service in which she was eager to go the "second mile." A figure which Rhoda M. Hare was instrumental in having placed at the tip of the spire on the little church builded at the corner of Third and Fremont might fittingly stand as a symbolic epitome of her life—*a hand pointing upward to her longed-for home in the "house of many mansions."*

BIRTHS

WINNEMORE—To Eugene and Neva Quaintance Winnemore, Milwaukee, Wisconsin, June 19, 1930, a daughter, Barbara Jean.

DEATHS

COATE—At the home of her daughter, Martha Foulke, Richmond, Indiana, May 27, 1930, Vashti E. Coate, aged 81 years. Born in Miami County, Ohio, the daughter of Wade and Mary Tucker Miles, she was married in 1867 to Robert H. Coate, with whom she lived more than fifty-eight years until his death in 1925, being always a devoted wife and a loving mother. A life-long member of Friends, she was a member of First Friends Meeting of Richmond, attending faithfully while health permitted, and living at all times a quiet, Christian life. Of her five children, three survive, two sons and one daughter; also seven grandchildren and one great-grandchild.

TUCKER—At his home near New London, Indiana, June 6, 1930, Erasmus C., son of Benjamin and Mary Ann Tucker, aged 75 years. He was a member of New London Meeting, but for seven years had been afflicted and for much of that time was unable to attend Bible school and meeting. He was much interested in the welfare of the community, of his family and friends. A son, two daughters and a stepson survive him.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. A, 1515 Cherry St., Philadelphia, Pennsylvania.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

Provident Mutual
Life Insurance Company of Philadelphia
Founded 1865